THE RVINE OF CALVINISME.

Printed at Doway,
By LAVRENCE KELLAM,
at the signe of the holie Lambe.
M, D. C. XXIII.

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To the Kinges most EXCELLENT MAIESTIE of great BRITTANIE

SIR

If those Countreis, and Cõmon vvealthes haue beene truelye accõpted happie, vvhen Philosophers had Rule, & dominiõ ouer thẽ: Thrice happie may your Maiesties subiects bee accompted in obtayning your Maiestie for Prince & Gouuernour in vvhome (yt vvere noe small difficulty to iudge & determine of) vvhether Prudẽce & Pollicie in the manageing of Ciuill affaires, vvisedome, in iudgeing of diuine and holy things should haue the preeminence. The

true consideration vvhereof hath beene noe small motiue vnto mee to offer vnto the vievv of your Maiestie The Portraiture of the Catholique and Protestante Churches rudely dravvne by my ignorant hand; And I haue also but onely pointed at and dravvne arguments from the nature of the thinges, onely knovvenige that your Maiesties highaud deepe iudgement is of povver to dravve out many coclusions that I in respect of the vveakenes of my iudgement vvas not able to comprehende if any man shall thiuke it to great an insolēce in mee to offer soe poore a vvorke vnto soe Potent a Prince, your Maiestie must first leaue of those kingly attributes. That doth not a little adorne that, Princely seate vvherein yt hath pleaseds the Prouidence of

Thal-

Th'almightie to inthrone your Maie-
ſtie, vvhich are that your Maieſtie
may bee accompted, amongſt Prin-
ces the moſt benigne, and amongſt
ſchollers the moſt iudicious, vvhere-
by men are imboldned, to offer vnto
your Maieſties cenſure and Patro-
nage, their inuention hovv meane
ſoeeuer they bee I durſt not preſume
to make my ſelfe knovvne vnto your
Maieſties for diuerſe reſpects: But
Whoſoeuer I am I remaine your Ma-
ieſties moſt obedient ſubiect. And
thinke my ſelfe moſt fortunate to ha-
ue liued in the happie vnion that you
haue made, of our Brittanie once a-
gaine, and vvould thinke yt compleate
& abſolute if I might liue to ſee that
as you haue excelled one of your Ma-
ieſties moſt noble Progenitors (vvho
united this late miſerable diſunited

kingdome of England by the happie Coniunctiō of the Red & white Rose together by vnitinge our VVorld of Brittanie Soe your Maiestie would excell your selfe in vniting the distracted myndes of your British subiects in respect of the controuersies about Relligion, who with more thē bordring hatred in those respects doe followe and persecute one the other, And albeit I confesse that I glorie not a little in haueinge beē takē out of the iawes of heresie, yet doe I call the Maiestie of God to witnes, (that albeit our aduersaries would make your Maiestie belieue the contrary that not withstandinge the differēce of that Relligion which, I professe that if there were a dropp of the deareste blood I haue that durst not bee spent in the defence and honnor of your

your kingdomes, and Glorie, and in the Protection, and defence, of your Maieſties Royall Perſon & the Perſon of your Thrice Noble sõne Prince Charles, I would bee contented to haue yt dra wne out by the hands of a moſt cruell Executiouer, I knowe your Maieſtie is compaſſed about, which a world of buſſines wherefore I dare not farther to importune your Maieſtie Only I humblie beeſeech your Maieſtie That if there bee any thinge done or ſpoken to the purpoſe, your Maieſtie would wholy attribute it to the ſpirit of God, the vnitie of whoſe Church I onlie intend. And that your Maieſtie would bee alſo pleaſed to pardõ out of your highnes innated Clemencie what ſoeuer I haue done amiſſe and to impute the blame and faulte vnto my ignorance

and want of iudgement soe beseechinge God to blesse and preserue your Maiestie, long to Raigne ouer vs Our noble Prince Charles and all the residue of your Princelie Progenie.

Your Maiesties most obedient subiect & Beadesman:

PREFACE

SVCH and ſo great hath beene the hereticall boldnes of the Archheretikes of our daies, that they haue laid violent, and ſacrilegious handes vppon all the moſt ſure and principall foundations whereuppon our Chriſtian religion and doctrine is founded

For the ſacred word of God (which byit ſelf alon benig truly vnderſtood were able to geue end vnto all the vnhappy controuerſies of Religion in theſe our daies) is either by the falſe tranſlation of our Aduerſaries, or by their ſiniſter, and violent

interpretation, made to ſeeme to patronize, & ſymbolize with their errors; or by denying them abſolutely when they doe apparantly contradict their aſſertions; or by ſubiecting it to the priuate ſpirite ofeuery brainſick Nouallist benig thus tranſlated, thus wreſted, and thus ſubiected, is now become no more the diuine Oracle of truthe; but the imaginary fancy, and idea of proud and diſobedient heretikes, and ſo made altogether vnprofitable in the diſputes about matters of Religion.

And ſo farre are theſe men from ſubmitting themſelues to Decrees and Conſtitutions of Popes by whoſe authority alõe, many great hereſies, and ſchiſ-

mes in the Church haue beene quite taken away, that they blaſphemouſly hold, that it is Antichriſtian pride for the chief Paſtor of the Church to arrogate and to aſſume vnto himſelf any ſuch priuilege or authority, as to decide and determine thoſe queſtions.

Generall Councells, (whoſe ſacred doome haue beene reuerēced throughout the Chriſtiā world among all true Catholiques whoſe Cōſtitutiōs, & definitiōs haue beene holdē to proceed from the direction of the holy Ghoſt himſelf; By the authority whereof moſt of the anciēt hereſies haue beene wholly extirpated and the Church brought to peace and vnity) are by the great contumacy

of our Aduersaries (who with a more then humane pride either absolutely reiect, or denie their authority, or by a false accusation doe accuse them of errors and vntruthes in their Constitution, or else by a crafty coueyance making them seeme to establisse contrary thinges) are made vnprofitable, and superfluous in this buisines also.

Neither doth the continued consent of the Doctors and Fathers of the Church (who haue beene from the beginning vnto these our daies) subiect them vnto the obedience of the truthe; for either they contumeliously contemne their authority about matters of faith, as being subiect to error, or else they peruert their meaning, and

drawe them to their hereticall ſenſe. So as in this great buiſines alſo, there is no certeinty, or rule of determining of thinges to be drawne from them.

The conſideration of theſe thinges hath made very many men (and them of no ſmall iudgment in the Church of God) affirme, that all labour that, should be taken about writing in matters of controuerſyes ſhould be ſuperfluous, and to no effect, there being no ſure foundation left of any authority, whereby the arrogancy, and pride of heretikes might be confounded, and the Catholiques truthe eſtabliſſed.

But of ſo great and ſo important a conſequence is the knowledge of true religion, and ſo

neerely concerning all men desirous to be saued, that men cãnot be too often admonished thereof; neither can the malice and pride of our Aduersaries be such, but that God hath left sufficient meanes both for the manifestation of his truthe, and conuincing them of their errors.

And I knowe not how it cometh to passe, I haue beene so carried away with the zeale of the defence of the maiestie and dignity of the Catholiques Church, which I see most vilely trampled and trodden vppon by euery base companion, that I haue imagined (and perhaps vainly) that my poore and feeble strength might be in some sorte able to help and to defend it.

It wilbe reckoned a very daring and presumptuous parte in me to encounter with this Goliah of Caluinian heresie. Confidence of the diuine assistance hath not a litle incenst me to take vppon me a matter so farre aboue my abilities, yet it hath beene no small encouragemēt to me to encounter with this Giant, when I consider that Heresie like to another Goliah which seemes to prouoke to single combate the whole Catholique Army, albeit he doth appeare to be armed vppon the body, armes, and legges with armour of the greatest proofe, yet is he naked, and without armour vppon the fore head; & being reduced vnto his first principles & beginninges is

easily to be woũded as being naked & without anyother defece.

VVherefore I haue done my best indeuour in those poinctes that I handle, to consider the questions as they be pourtrayed in their naturall colours, and to drawe Argumentes only from the inward nature, essence and being of the thinges thẽselues; and to discouer the iugling & crafty couueyance of our Aduersaries, whereby the Catholique truthe may be illustred and Heresie confuted.

If the opinion of mine owne worke doth not deceaue me; Me thinkes I haue aboundantly satisfied the most curious Reader, if I can most euidently demonstrate, that both in the question which concernes the

Church the wisedome, power, and goodnes of God doth most plainly appeare in the institution and gouernement thereof by the Catholique doctrine; And that in the Chappell of Sectaries there is nothing but confusion and disorder; And also, that in those questions that concerne matters of doctrine, the glory, and honour of God is made manifest and conspicuous, and men inclined and induced to all heroicall vertues: And that contrariwise in the same questions wherein the Protestantes differ from the Catholiques, the most knowne attributes of God are call'd into question, and all indeuour to vertues and piety, by their wicked groundes quite abolisht and

taken away; And that ſolong as they ſpeake conſequently and according to the foundation of their Religion, it can be no otherwiſe.

Neither would I haue any to perſwade themſelues, that when as I argue only from the nature of the thinges thēſelues, that I goe about by light of reaſon to proue the Catholique truthe, which is only foūded in diuine authority proceeding from no other then God himſelf, the firſt Truthe.

But my meaning is only to proue how ſweetely the diuine prouidence hath tempered our Chriſtian religion, to make it ſo credible and worthy to be beleeued; And that according to the light of reaſon it ſelf; & that

all Error & Hereſie being nothing elſe but the declining from the Truthe, and a voluntary choyce of a Religion according to the conceit of various and vnconſtant men : Of it I dare boldly affirme, that whenas by the light of Reaſon , it may be euidently demonſtrated to be moſt abſurd, and vnnatural, and contrary to the honour and dignity of God, and tending to the extirpation of all vertue It can be no way to be aſſented vnto vppon true examination, without extreme leuity, and imminent danger of eternall damnation of the that ſhalbe ſo eaſily induced to be drawne from the Catholiques truthe, which (as I haue ſaid before, is moſt credible : for albeit

there be many thinges in our Christian religiõ aboue reason, there is nothing contrary to it.

It hath beene an old Obiection both of Atheists & Philosophers enemies to our Christiã religion) That the Humility, Pouertie, Patience, Suffering, & Death of our Sauiour Christ haue beene contrary to his diuine Maiesty and greatnes, and most absurd and vnreasonable; Albeit there haue beene Philosophers that haue placed their chief felicity in enioying of honours, health and pleasures, and to be free from paine and grief: yet haue there beene others, (and they more noble and learned) that haue confest, that Vertue doth consist aswell in suffering, as in action, and

that nothing could be more honorable, then to ſuffer hunger, paines, and thirſt, & to die in the defence of their Coũtrey and Religion, whereby the Suffering, the Pouertie, the Humility and the Death of our Sauiour (conſidering they were exerciſed by him, either for our ſaluation, imitation, or example) may be thought moſt glorious and honourable; and that according to the light of reaſon only.

And if we would iudge but equally, (and not be carried away with the opinion of the vulgar) we ſhould more eſteeme the voluntary Pouerty of Fabritius and Curius & their cõtempt of honour, then the Riches and delicacies of Lucullus, and the ambitious thirſting after ho-

nours of Scilla Marius and Catbo; whoſe ambitious and rapines, the ſack of the world could hardly ſatisfy and content: Thereby alſo we make a true eſtimate of our Sauiours Pouerty, and contempt of honour.

If any man ſhall thinke that I haue too much diſcouered the nakednes, and turpitude of the Proteſtant Religion; My meaning is but to decipher Caluiniſme, not Caluiniſts; For albeit I accounte it no ſmall happines to haue enioyed the light of the Catholique truthe, and deſire nothing more then the propagation thereof throughout the whole world; yet ſo farre doe I commiſerate the caſe of the ſeduced brethren, that I earneſtly deſire it may be brought to

paſſe (if it were poſſible, without the detriment and hurt of the moſt ſetled and obſtinate Caluiniſt.

To conclude, I earneſtly deſire the courteous and beneuolent Proteſtant Reader, that he would not be carried away with the cunning, and crafty iugling of the Maſters of their ſectes, who by a fine and deceitfull handling of thinges, diuert the iudgementes of their credulous followers from ſeeing of the Truthe; And that they would not make eſtimate of that which they ſeeme to ſay, and affirme; But iudiciously conſider what will followe by neceſſary conſequence from the vndoubted principles of their Religion.

And I ſhall thinke my ſelf

happy that my indeuours might finde fauourable conſtruction: But if there be any ſo full of the turbulent ſpirit of Caluin, that will needes make a maleuolent conſtruction of my meaning, I deſire that they will either leaue to finde fault, and carpe at that which I haue done; Or elſe by ſome worke of theirs confute it.

THE 1 SECTION

That the church ought to be visible.

WHEN as it is a thing most certaine that our Christiã religion is supernaturall, whereof there is no fundation in the mindes & vnderstanding of men; It is necessary, that this doctrine and knowledge should be reuealed vnto vs by some cõueniẽt meanes, wherin the necessity of a visible Church may be truly said to be founded; So as we being not borne

Christians, but by a regeneration, and a speciall vnion which we haue with God made to be such in true sense it is all one to say that the visible Ministery of men is necessary to geue vs an outward testimony of our Christiã truthe to instruct vs in it, whereby we may be vnited vnto God, as to say the Church, should be visible. And in like manner, to affirme the Church to be inuisible, is nothing else but to perswade our selues, that we are vnited vnto God by his inuisible spirit only: for vndoubtedly we are said to be of the Christiã Church and Religiõ, in respect of the cõiunctiõ we haue with our head and sauiour Iesus Christ.

It is necessary to the atteynnig of the true knowledge of the Churche to vnderstand both what is meant by it, and how it is defined.

The Church is a greeke word and doth signify a Calling out, &

so

ſo the Church may be ſaid a callin; out or a company of men calld outg And the Church alſo is ſometime taken for a company of men cald out, or elſe the place where ſuch men doe aſſemble, And it is moſt excellently defind by the illuſtrious Cardinall Bellarmin to be a Company of men vnited together by the profeſſion of the ſame Chriſtian religion and by the participation of the ſame Sacramentes, and by ſubiecting themſelues to their lawful Paſtor the Bishop of Rome Chriſtes Vicar here vppon earth.

That the Church should be viſible is demonſtrated by many demonſtrations.

The firſt is taken from the nature of the Church it ſelf, which being nothing elſe but a calling out of a

company of men, & that by the miniſtery of being in their owne natures moſt viſible; It neceſſarily followeth that the Church muſt be of the ſame condition.

The 2. may very well be derined from the conſtant manner of the proceeding of God with this Church at all times who neuer left men to an inward and inviſible inſtruction of the holy Ghoſt only, but did viſibly informe his Church either by himſelf, or by the miniſtery of Angells, or men, as by Moyſes & by our Sauiour Chriſt himſelf, or by his ſubſtitutes.

The 3. may very well be ſaid to be founded in the nature of our Chriſtian doctrine, & of the Sacramentes thereof, which being ſupernaturall, and the Sacramentes conteyning in themſelues diuine grace; It is neceſſary that the one ſhoud be propounded, and expounded by

vs. and

325
vs, and that we ſhould participate of the other by ſome fitt and accomodate meanes, from whence alſo it followeth that the Church likewiſe muſt be viſible.

The 4. alſo may be drawne from the abſurdity, & impiety that would followe if the Church ſhould be inuiſible, in which the neceſſity of a publique preaching & miniſtery, and all externall Worſhip of God ſhould be quite taken away, men being ſufficiently, and inwardly taught by the ſpirit of God only.

To theſe may alſo be added the Confeſſiō of our aduerſaries themſelues who haue made true preachig of the word, & adminiſtration of the Sacramentes, the diſtinctiue ſignes of a true Church, Which can neuer be ſeparated from the nature of the Church it ſelf; whereby it muſt neceſſarily followe that the

Church muſt be viſible.

Againſt the Church thus defind 2 principle obiections are made by our Aduerſaries.

The firſt is that the ſpirituall vniō whichwe haue with God wrought by the internall vertues of faith, hope, and Charity, and by the inuiſible working of the holy Ghoſt, is not ſufficiently expreſt in this definition.

But they might haue vnderſtood, that albeit in euery perfect vnion which we haue withGod, the inuiſible vertues of faith, hope, & Charity are required yet bycauſe they are not atteyned vnto but by the viſible meanes of men, and viſible Sacramentes, It is ſufficient that we con-

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tent our ſelues with the knowledge of theſe viſible meanes, it being altogether impoſſible that we ſhould know this internalle inviſible vnion.

They obiect alſo, that the profeſſing of Obedience to the chief Biſhop, all Obedience to other Biſhops is quite taken away This is but a malitious calumny of the Aduerſaries of the truthe: for Catholiques doe confeſſe that the function of Biſhopps is deriued, frō Chriſt himſelf immediatly, and that their iuriſdiction is onely ſubiect to the chief Biſhop who as is vicar of chriſt hath power to limit all other Prælats iuriſdictiō, as in reaſon he ſhal fynd it requiſite for the gouernmēt of God his church, and the auoyding of confuſiō which otherways muſt needs arryſe but in noe ſort to take from them that obedience which is due vnto their epiſcopal function.

wherby the power of Iuriſdiction which the Pope hath, is but a vicary power deriued vnto him from our Sauiour Chriſt to be diſpoſed vnto others, and that all due obedience is to be geuen to all eccleſiaſticall power Deriued from him, whereby it is manifeſt that by our obedience vnto the chief Biſhop, the authority of other Biſhops is eſpecially eſtabliſhed.

THE 2 SECTION

That according to Proteſtants groundes their Chappells muſt needes be inuiſible.

Albeit in all the queſtiõs which are in cõtrouerſy betwixt the Catholiques and Proteſtantes, the arrogancy, ignorance, & malitious nature

nature of the heretiques doth manifestly appeare yet in the question about the visibility of their Church, their absurdities & contradictions doe especially manifest themselues, and how pernicious they are of all substantiall proofe in a matter of so great consequence. But that all men may see their conueyance and crafty hãdling of thinges, I will sett downe the substance & ground of their assertion in this question: For either they teach that the Church is to be considered both vniuersally, & particularly, whereby they make two Churches, the one they affirme to be inuisible, the other visible; And that in the one there is none but the predestinated elect, and iust only, and in the other there are good & bad, hipocrites, elect and reprobates Or else they seeme to teach that the Church is partly visible and partly inuisible.

Both which opinions if we ſhall truly examine, we ſhall finde them full of all abſurdities contradiction & confuſion.

For when as this great body of the Catholique Church (which hath beene moſt conſpicuous almoſt throughout the whole world) is cō-ſtituted and made of all the particular Churches that are, euery one of them being ſimulary partes there of. Were it not moſt prepoſterous and abſurd, to ſay the Vniuerſall Church is taught by the immediate meanes of the ſpirit, without any externall meanes or miniſtery, and particular Churches by an outward and externall, whereby a ſimulary parte ſhould differ from the whole. And what man deſirous of ſaluation, and indued with common ſenſe (when as he ſhould be perſwaded that all viſible Churches are ſubiect to error, wherin there is a company

company of dommed, reprobate, and vngodly) that would not fly from the ſociety of all viſible Churches, from ſuch a wicked company, and content himſelf only with the inuiſible inſtruction of the ſpirit of God, which according to their fancies doth inſtruct the predeſtinate in the knowledge of truthe and lead them in the way of vertue.

By the conſideration of theſe abſurd opinions of our aduerſaries wee may ſee into what Chimeras, and more then Ægiptian darknes, thoſe men are falne into that haue forſaken the bright light of the Catholique Chruche.

That the Church ſhould be partly viſible, and partly inuiſible is true.

By cauſe that in the vnion of euery prefect

ry perfect mẽber of the ſame not the externall profeſſion only of Chriſtian religion, & receauing of *Sacramentes* (whereby we are outwardly knowne to be members of the Catholique Church, but alſo the internall coniunction of faith, hope, and Charity, is eſpecially required, yet bycauſe this internall coniunction is not wrought without this externall, it cannot be ſaid of the Church (in a Proteſtant meaning) that it ſhould be partly viſible, and partly inuiſible; as that ſometimes it ſhould ſubſiſt, and be only without any viſibility and externall being; which they muſt proone if they would ſay any thing.

Albeit many of the illuminated brethren of the Conſiſtorians eſpecially, doe infinitely pleaſe themſelues with this idle and ſenceles fancy of an inuiſible Church, yet doe the moſt diſcreete amongſt the proteſtants,

tants, indeuour by all meanes to 333
proue a visible, and continued succession of their Congregation: And the quintessence of that wich they would say in this matter may be drawne to one of these three heads.

For either they say, that for the space of some 2 or 300 yeares, (or they know not how long) the Roman Church continued in the purity of doctrine and religion; And that they were all one with them: But that after their defection, God stird vp true preachers, and doctours to instruct the world, as Vigilantius, Iouinian, the Oeconumists, the Albigenses, the poore men of Lions, Luther, Caluin, & the rest of the rabble of the damned sectaries; Or else they would make their credulous followers beleeue, that in this vast, and huge Babilonian Church (for so in their pride they stile the Roman seate) there was alwaies

alwaies by the prouidence of God ſome good Chriſtians, & ſome true Church wherein the word of God was truly preachd, and ſacramentes rightly miniſtred.

And ſome of them (not ſo malitious as the reſt) preſwade themſelues, that they, and the Roman Church agree ſo in fundamentall poinctes, that in ſubſtance they may be ſaid to be all one, and to beleeue the ſame thinges.

Intollerable is the pride and ignorance of them, who in publique writing doe mayntaine ſuch opinions, without any ground or reaſon: for what can be more inſolent then to affirme the Church of Rome to haue falne from the purity of the Chriſtian Religiõ, & not to be able to deſigne thoſe errors that they fell into, nor the time? Or what can be more ignominious to their Church and Goſpell, then to

335
rake (out of the ſtinkinge puddle of old condemmed hereſies), & heretikes) vnto themſelues, a miniſtery and Church?

And if it should be graunted (which were abſurd to imagine) that theſe cõdẽned heretiques, and others, were true Catholiques whome they reckon for the pillers of their Church; yet for two reaſons it would not ſerue their deſperate cauſe at all, both bycauſe there was no continued ſucceſſion of doctrine and authority amongſt them; Neither had Luther, or Caluin, or any Arch-heretiques of our time any Commiſſion or authority from them, to teach, or preach, and adminiſter Sacramentes or to raiſe the foundation of any Church at all: for if we will mainteine the vnity of the Church, we muſt hold as an vndoubted Maxime, the true preaching of the word, and right adminiſtration

niſtration of Sacramentes not to be ſufficient for the conſtituting of a true Church without lawfull authority and Miſſion.

Beſides what can be imagined more vaine, & friuolous, then to admitt of a certeine ſecrett, & creeping Church, to haue continued for the ſpace of aboue a thouſand yeres, and not to be able to deſigne either the Miniſtery, or men whereof it should conſiſt, nor no Conſtitutiõs which should be made by it nor Synodes held? And of this creeping, ſecrett, and hiddẽ Church, I would knowe whether they did communicate in ſeruice, and ceremonies, with the knowne viſible Church which they proudly call Antichriſtian, and Idolatrous? If they did, then were they ſubiect to the ſame errour and Idolatry, and ſo (according to their opinion) it could be no true Church; And if they

337

they did not it were vnpossible but they should be knowne, and found out in a farre shorter time then they assigne the Church to haue beene creeping, and laine secrett. But I feare me to deteyne the Reader in the confutation of such absurdities.

That the Caluinian Church cannot be any parte, or member of the Roman Catholique Church I will proue in a place designed for that purpose.

From 2 principle requisites (wich are necessary to be required to the

the making of a visible Church) may be euidently demonstrated the impossibility of the visibility of the Church, and Consistory of Caluin, or Luther, or any of our late Sectaries The one is, that bycause the Church was founded by our Sauiour Christ himself, and left to the gouernement of the Apostles only, and their Successors, (vnto whome he left his holy spirit for a guide and direct our, it is both necessary to proue the true Catholique visible Church which must haue cõtinued from the time of our Sauiour, professing the same Christian doctrine, to haue cõmunicated with the same Sacramentes, and beene gouerned by one and the same manner of gouernement and direction; and also that euery true particular Church shalbe able to proue their authority & Commission to preach, & teach, and administer Sacra-

339

Sacramentes from some Apostolical Church or other.

For if at any time the Church could subsist without a visible ministery, or that we could be vnited to God without any visible meanes, thē should the visibility of a publique ministery be neither the outward forme, nor a requisite, without the which no true Church could be cōstituted, whereby all knowledge to discerne any right visible Church, were quite taken away, there beeing no outward meanes left how we should be able to know it.

That no Protestant can be able to proue any such Church, or any such Mission, in the 7 th Chapter of this book vvil be sufficiently declared.

THE

THE 3 SECTION

That according to the Catholique doctrine concerning the offices of our Sauiour, and the natures of the word of God it self, a visible ministerie is necessarily to be required: And that according to Protestant positions concerning them both, there is no need of a visible Church or ministerie.

That our Sauiour Christ was a Priest, a Prophet, & a King, is not cõtradicted nor called into question by our Aduersaries themselues; from whence, by a true consequence is drawne, the necessity of some publique Minister, to exercise all these functions of our Sauiour in his

his absence, which are, To offer sacrifices; To preach; To teach; To instruct vs in the Christiã truthe; To administer Sacramentes; To gouerne his Church; and to preserue the vnity thereof. And when as besides, our Christiã religion is founded vpon the authority of the Word of God; it is necessary that we should haue some externall testimony, whereby we may knowe wherein this Word of eternall Truthe is conteyned.

whois there conuersant in the writinges of Caluin, and Luther, & other Sectaries, that is ignorant; that all Protestants in generall, hold for a Maxime of their Religion all proper Sacrifice, (which was to be performed by our Sauiour Christ as he was a Priest, was in his bloudy Sacrifice of himself vpon the Crosse consummated, and ended; whereby the necessity of offering any

any proper ſacrifice is quite annihillated and taken away.

And Who is there againe brought vp in the ſame ſchoole that doth not arrogate vnto himſelf ſuch a meaſure of the ſpirit of God, that he is able to know & vnderſtand the meaning of the Word of God (eſpecially, ſo farre as thoſe matters which cõcerne his ſaluatiõ? And for other thinges it is no matter whether he knoweth them or no. Whereby alſo the neceſſity of preaching, & teaching, & expounding the Word of God is fruſtrated, and made voyd, & to no effect, which is the ſecond office to be performed as he is a Prophet.

Such a liberty, and freedome from all diuine, and humane lawes, doth euery Caluiniã brother aſſume vnto himſelf, that he is not tied in conſcience to the obſeruation of the Decrees, Conſtitutions, & Definitions

343
nitions that this Church shall make abut matters of faith and doctrine; And so all externall gouernement is quite abolished; For obedience & gouernement are relatiues, And where there is no obligations to obey, there is no true gouernement, and by this meanes, there needes no Substitutes of our Sauiour to gouerne vnder him in his Church.

And it is also amongst the Caluinists holden for an vndoubted truthe, that there is such a spirituall vigour in the Scriptures themselues, and such an vnderstanding in all the Predestinate (wrought by the meanes of the spirit of God) that they knowe the voyce of God speaking in the Scriptures, and whereby also they are able to discerne them from all the humane Writinges of men, without any externall testimony: And so the necessity of a visible

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meanes (to geue testimony of the Word of God, is made superfluous also.

I knowe all this which I haue said (in the estimation of many) wilbe reckoned but a meere calumny, or slaunder of mine, whereby I goe about to traduce the Euangelicall truthe: Although I could alleadge many authorities out of their owne writers, to proue the truthe of euery syllable that I haue here alleadged; yet bycause all such proofe may be subiect to be construed by them in another sense then they were meãt, I will (by drawing them whether they will or no into the consideration of their religion as it was taught by their first founders thereof) euidently Demõstrate the truth of all that wherewith I haue charged them.

For is not Luther reckoned amongst all his followers for a second

345
cond Elias, and as a Prophet calld by God to reforme the whole Church, which was nothing elſe but contaminated with all errors wherein all Idolatry was exerciſed: And that the chief Sea of the Church of Rome it ſelf was become the ſeate of AntiChriſt? And doe not the Caluiniſts hold the ſame of their Prophet Caluin? The Anabaptiſts the ſame of their Memnon? And the Arians the like of their Seruetus.

I would know how in this generall Defection (wherein there was no true Church, Miniſtery nor doctrine left, What outward meanes was there left, whereby they knowe and were perſwaded of the truthe of the word of God? What teacher had they to inſtruct them? Who to geue them Sacramentes? What power was there left vppon the earth to geue them authority to preach, and

miniſter Sacramentes? What obedience did they yeeld vnto the Catholique Church in their time? Did not Luthers followers opēly burne the Canonlawe? Did not Luther himſelf contemne the authority of all Churches preſent, and thē which were before? Did not he openly proteſt that he cared not for a thouſand Augūſtines, and a thouſand Ciprians? Did not Caluin likewiſe as proudly contemne authority as he? Did not Memnon & Seruetus ſo likewiſe? And when as it is a thing moſt euident that none of theſe can shewe any extraordinary Miſſion or Commiſſion they had from God; Why may not euery one of their followers (without any outward teſtimony of the Church, knowe the Word of God? Why may they not aſwell as they (without teachers, vnderſtand the ſame? Or What should hinder them from

adminiſ-

347
administring of Sactamentes? Or what reason is there they should be restraind by the positiue lawes of the Church? Or wherefore should they rest themselues vppon the resolutions and definitions of any visible Church in the world? Euery one of them (being as bold and impudēt as they were, hauing the same right to assure them selues of the directions of the spirit of God, as either Luther, Caluin, or the rest of the Sectmaisters had.

Neither was this pride, and disobedience proper alone vnto these Founders of sectes themselues, but also vnto their Disciples, and followers. For did not 4. audatious Germans (the Century writers I meane) take vppon them to censure not only the writinges of all the ancient Fathers, and Doctors of the Church And (that wch is more, all the Decrees of Popes; All the Definitions

and

and Constitutions of Generall Councells. Nay did not Camnitius alone take vppon him to examine, & censure with his censorian note the Councell of Trent? And I would haue but an ingenuous confessiō of euery perfect Caluiniſt, whether there be any men, or Church in the world, vnto whose authority he would subiect himself vnto in matters of Doctrine, & concerning religion; further then his priuate spirit shall perswade him.

If it shalbe obiected that there is nothing more frequent among Protestants of all sortes, as resolutely to mainteine the necessity of a visible Church, and Ministery; And that the necessitye, and dignity of Sacraments is no where more highly extolled thē amōg thē; Noris there any Church wherin ecclesiastical authority is more strictly obserued, yet by cause these thinges doe not flowe from

from the principles of their Religiō & doctrine (as it was at the first professed by them, but is only accommodated vnto the present state of the Church, without the which it is vnpossible that they should haue any shewe of a Church at all) it doth rather geue sure testimony vnto the truthe of the Catholique Church (vnto whose groundes they are enforced to cōforme themselues, then serue them to any purpose at all: for Truthe is one and the same: And it will necessarily followe, that for Want of true authority, & Mission, of a visible Ministery in the beginning to instruct them, they were intruders, and had no true calling in the Church of God; Or else, that others aswell as they may rest themselues secure in the inuisible instructions of the holy Ghost, whenis they can put no signale difference, or distinction betweene themselues

and others.

THE 4 SECTION

That the gouernemẽt vvhich is in the Church, is a principallitie and that the Bishop of Rome is the chief thereof vppon Earth by the diuine nistitution of our Sauiour.

THe first argument may be taken from the perfection of a monarchicall gouernement in it self considered: for when as all Gouernement is ordeyned in respect of vnity; It is manifest that Vnity is best preserued when it flowes from one

351
one head, So as we are not to make doubt that the best, and most perfect kinde of gouernement, is most accommodate for the perfect state of the Church of our Sauiour.

The 2. is drawne from the example of the Church, considered as it was both in the time of nature, of lawe, & of grace, which was gouerned by one head of a family, one Prince, one Moyses, or one Christ; So as (except we would make the Church of God obnoxious to variety) it must be gouerned by one chief.

The 3. argument is taken from the nature of the Church it self, which being dispersed ouer the face (almost, of the whole earth, and groning vnder the obedience of Turkes, & Infidells, it is vnpossible, that either the chief of them, or all, should concurre about the differences that happen in the Church, being

being hindered both in respect of the distance of the place, or that they liue vnder the professed enemies of Christian religion. Wherefore it is necessary that there be one appointed who (being free from the subiection of the enemies of our Christian religiō, and to whome we might addresse our selues) might be able to gouerne, and geue Direction in the Church, & kingdome of our Sauiour.

The 4. argument may be taken from this consideration, that whē as all Ecclesiastical power is foūded in the Apostles, and their Successors there being no Apostolicall Sea, & gouernement, but that of the Church of Rome, wch is counted a Principallity, wherein purity of doctrine, and true succession may be foūd, the rest of the Patriarchships and Apostolicall Seas, as that of Constantinople, Antioche, Alexandria, &

dria, & Hieruſalem being falne into manifeſt errour, and their ſucceſſiõs made doubtfull, & being vnder the ſubiection of the Turkes and Infidells, as I ſaid before, it will by neceſſary conſequence followe that either the bishop of the Sea of Rome is the foundation from whence the Church should take her authority or there should be no Apoſtolicall power left vppon earth, and ſo no ground to found any Church vppon.

Another argument alſo may be taken from the confeſſion of our Aduerſaries, of greateſt account and learning, who confeſſe the gouernement of the Church to be hierarchicall, which is only to be determined & reſolued into one, proper only to a principallity.

That the Bishop of Rome should be chief vicar of the Church of our Sauiour vppon the earth, may be proued by many Demonstrations grounded vppon the necessity of the regiment of one alone.

The 1. that seeing (as I haue said before, all the Patriarchall & Apostolicall Seas are deficient (either in respect of doctrine, vncertenty of succession, or being subiect to Infidells & misbeleeuers, no Apostolicall seate remayning wherein this chief authority should be exercised, but the Sea of Rome, It must followe that the Bishop of that Sea must

must either be chief, or none, it 355
being altogether vnpossible to arrogate, & assume the chief authority, without any Apostolicall rule or Mission.

The 2. is taken from the perpetuall manner of proceedinges of the Bishop of Rome, who at all times, and ages in the Church, hath taken vppon him to exercise such thinges in the Church of God, as none but our Sauiour chief Vicar could doe: For he hath (by that Vicary power, defined controuersies which haue happened about matters of faith; He hath beene appealed vnto from all the rest of the Patriarkes; ye hath deposed many of them in defectiue causes; He hath restored thē that haue beene vniustly deposed (which thinges could not be performed by any, but by those who had supreme authority) And albeit in the most purest times, there were some

some who thought that the Bishops of Rome did not prudently exercise this authority, yet was there none that did deny him to haue any such, which surely they would haue done (the rest of the Bishops being zealous to maintayne their owne Priuileges, so much infringed by the exercise of this authority of his) if they had knowne, that by right this eminent authority was not due vnto that Sea.

That this Principallitie was founded by our Sauiour Christ in the Sea of Rome, is a thing most euident.

There be very many (albeit they acknowledge the hierarchy of the Church, & the principallity that is in the Sea of Rome, yet do they perswade themselues, that it was not

357
not instituted by our Saviour, but came either from some Ecclesiastical, or imperiall authority or other.

But this errour of theirs may be confuted by many pregnant reasons.

The 1 from the confession of our Aduersaries, who deny not but that our Saviour Christ is head of the Church: From whence it followeth, that he should appoynt what manner of gouernement should be exercised therein during his absence.

Neither can this authority of the Sea of Rome proceed from any Ecclesiastical cõstitutiõ, it being plainly demonstrated, that this Hierarchy, and authority of the Sea of Rome, was before any generall Councell at all. Neither can it be Demonstrated

ted when, and by what authority Eccleſiaſtical, this principallity, and Patriarch shipp was conferred; And ſo there being no beginning to be found, it muſt neceſſarily followe that it did flowe from the authority of our Sauiour Chriſt, or from Apoſtolicall conſtitution.

Nor can it be deriued from any Impetiall power, it being eſtabliſhed before there were any Chriſtiã Emperours at all.

359

THE 5 SECTION

Vvherem the Obiections are answvered, vvhich are made by the Protestants against the Principallity of the Sea of Rome; And that there can be no true gouernement in any Protestant Congregation.

MAny are the obiections that our Aduersaries haue found out against the Principallity of the Sea of Rome, especially, That there should be power left in the Bishop of Rome alone, to geue end to matters

ters of controuersy about religion; whereby they would insinuate, that our faith should Depend vppon the opinion of a man obnoxious to error.

If this obiection were of any efficacy, then would it be of force against the Definitions that were made by generall Councells, or by the whole Church (considered as a company of men only. For we doe not beleeue certainly the definitiõs in matters of faith of the Bishop of Rome, as he is a learned man, or a Bishop only, or as he is chief of the Church, (without the assistance of the spirit of God) But we beleeue the truthe of thé, bycause we make no doubt of the promise of the assistance of our Saviour in directing him in all such resolutions; The authority whereof Dependes only vppon the Diuine assistance of our Saviour.

Another

Another Obiection against the Principallity of the Sea of Rome, is, That all authority by that principallity is taken from other Bishops, and so there should be no need of genetall Councells to determine of cõtrouersies about matters of Faith, nor need of any other Bishops.

They might haue vnderstood, that albeit there be a Principallity conteyned in it, yet it is gouerned by an Aristocraticall kinde of manner And by our Sauiour there is left such an admirable composition of this gouernement of his Church, that of it may be said more fitly then Sineas said of the Roman Senates that there were none but a company of kinges in it: So in the Church (considered in the Bishops only) it is such a gouernement as may be amongst Princes, euery Bishop remayning Prince within his owne dioceſſe.

And

And for the auoyding of this obiection That the neceſſity of Councell should abſolutely be taken avvay by this principallity of the Sea of Rome.

It will appeare a meere calumny: For albeit when differences about Religion, are of that nature that they may be determined vppon without the aſſembly of the whole Church or elſe (albeit the nature of them being of ſuch dangerous infection, that it were neceſſary it should be addreſſed by the authority of the whole Church, which not being able to aſſemble together for any ſuch purpoſe, In theſe caſes, the Bishop of Rome hath vſed to geue end to controuerſies for the pre-

preseruation of the vnity of the Church, who at all other times hath beene ready to concurre with the rest of his fellowe Bishops, in the sweete disposition appoynted by God that generall controuersies about matters of faith by generall Councells should be ended; which may appeare by the Councells themselues that haue beene holden from the time of the Apostles vnto ours. 363

And whereas they seeme (by the example of the gouernement of the Church, which was in the Apostles time) to ouerthrowe the Principiality affirmed to be in the same, by prouing that the Apostles had equall authority among themselues This also will appeare to be but an inference drawne out of the example of the Apostles, by proud & disobedient spirits,

That the Apostles did exercise the

the power which was geuen vnto them by our Sauiour without any limitation, is manifeſt, But that that power was extraordinary, proper to them alone, and not to be common to their Succeſſors, in reſpect that they were ymediatly choſen by our Sauiour Chriſt himſelf and by reaſon of the infancy of the Church confined into ſo ſmall a compaſſe, there was no danger of competency amongſt the Apoſtles.

For if in reſpect of the pride, couetouſnes, vnconſtant nature of man, together with the bounddles limits of the Church for the auoyding of confuſion, it is graunted of all ſides, that the limitation of Bishops into ſeuerall partes is neceſſary, whereby the generall power that should be in all to gouerne in the Church indefinitely, is reſtreyned, it followeth that this re-

restraint must needes proceed from our Saviour Christ huiselfe, or elſe no Bishop could clayme any right to any Bishopprick, nor exercise any authority vppon his fellowe Bishops wereby he could inflict any punishiment vppon them.

Further, if all Bishops, together with their holy Ordes, receaued power from our saviour to execute them in all places of the world, who could restraine, or limit that which our Sauiour had geue without restraint or limitation?

Neither doth that affirmation of theirs help any thing at all this Rebellious positiō, That by a volūtary subiection Bishops submitt themselues to their Metropolitans, and Metropolitans to their Patriarkes, this confusion is taken away which would followe in the Church of God.

They are ignorant of the ground

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& nature of gouernement that affirme thoſe thinges. For vnto all gouernement, (wherein a coercitiue power is annexed) muſt needes be founded in a ſuperiority which cannot be had amongſt equalls, or elſe be deriued from ſome highe power. So as this ſubiection which they would haue amongſt Bishops, muſt be but for the time, and according to ſome circumſtance & place, voluntary, and without reſtraint, which if it, should be graunted, what confuſion would be amongſt the Eccleſiaſticall ſtate, (no Bishop being tied to obey his Arch-Bishop no longer then he liſted, no Arch-Bishop hauing authority to punish rebellious Bishops) what quiet poſſeſſiō of his Bishopprick could any Bishop looke for, when he might be thruſt out of his Dioceſſe by any of his proud, contentious, or couetous fellowe

fellowe Bishops.

But if they thinke they ſalue all, by affirming that there is no man made a Bishop, without an Oath to be obedient vnto his Metropolitan; This is but a poore shifte alſo in a matter of ſo great a conſequẽce, as is the preſeruacion of the vnitie of the Hierarchie of the Church: For is it credible that Chriſt lefte his Church with ſuch imperfect power that if men had eyther beene vnwilling to take ſuch oathes or after thei had ſworne careleſſe of keeping them, that the whole thien Church of God should haue beene trobled which infinite confuſion for want of ſufficient power to redreſſe theſe inconueniences.

that

That there can be no certainty or true fundation of any true authority in any Congregation of heretiques, may be proued by the consideration of the nature of all Aristocraticall and Democraticall gouuernement.

The one of them hauing all authority to gouerne, founded in the chief of the common wealth: The other in the whole multitude or by some delegate authority deriued from them, which cannot be founde either in any Lutheran or Caluinian Church; The Lutherans hauing their superintendance founded in the authority of the Ciuile Magistrate And the Caluinists hauing

uing their Consistories founded in a fewe factious Euangelicall brethren.

If it should be granted, that the gouernement which our Sauiour instituted, was either Aristocraticall, or Democraticall, yet would it not help at all the cause of the Protestant ministery: For to make one, and the self same gouernemẽt, it is not sufficient to haue the self same kinde of gouernement, to be subiect to the same lawes; But it is required also that they proceed from the same beginning & foundation. And when as no Protestant Congregation can be able to proue to haue their authority from any Church of our Sauiour Christ in such a manner, It were but an Apish imitation vainly to bragg of the same gouernement, when they are destitute of the same beginning & foundation

foundation From whence it should proceed.

THE 6 SECTION

VVherein all the grounds vvhereuppon the Proteſtant Miniſterie is founded, are ouerthrovvne.

The 1 ground whereuppon Luther began his open defectiõ was this rebellious poſition, That all men were Prieſtes annointed by the holy Ghoſt with a ſpirituall vnction, whereby they were Prieſts; And that euery man might offer ſacrifice; Euery one (that had the guift) might preach, and euery one miniſter Sacramentes.

The 2 foundation (which is proper to the Caluiniſts, and their Conſi-

371

Consistory, is, That the people may choose vnto thēselues Pastors, doctors, and Elders, which being so chosen they ought to obey.

The 3. foundation is proper to the moderne Lutherans, who affirme, that the Ciuile Magistrate hath authority to appoint Pastors and Doctors in the Church of Christ, aswell as inferiour Magistrates in the Common wealth.

The 4 ground (proper to some refined Caluinists, is, that in the ruines of the Church, God did stirre vp extraordinary Prophets, vnto whome an extraordinary ministery did succeed.

The 5 (proper to some peculiar reformed Churches, is, that they haue the same hiearchicall, & Patriarchall gouernement that hath been anciently in the Church; Of which they acknowledge the Bishop of Rome Patriark (of the west

Church at leaſt, From whome they doe acknowledge to haue receaued their ſpirituall power and direction, which they exerciſe in their Churches.

The firſt ground is ſo full of confuſion, and ſo contrary vnto the Rule & dominion that thoſe proud heretiques did arrogate vnto themſelues in their Churches; That Luther himſelf (one of the proudeſt heretiques that euer liued, who albeit he laid the firſt foundation thereof) yet did he condemne in the Anabaptiſt that hereticall opinion; That all men were Prieſtes (as contrary to the nature of a true Church, which muſt needes conſiſt of Paſtor, and people; Wherein (vpon neceſſity there muſt be ſome that muſt preach; and ſome that muſt heare; ſome that muſt miniſter Sacramentes; and ſome that muſt receaue them: And if all men were

Prieſtes

Prieſtes, then were there no diſtinction betwene Prieſt and people, which would bring nothing but a confuſion in the Church, and a nullity of all Eccleſiaſtical gouernemēt.

Of no more ground is the Caluinian Conſiſtorie; For when as there are 3 thinges to be conſidered in the Sacrament of Order. The firſt is the deſignation of the perſon of him that is to be made a Prieſt; The ſecond is the geuing of the power whereby he is made capable of the execution of ſuch heauenly faculties as are geuen in Prieſthood; The third is the right that he hath to execute in ſome particular place.

If they affirme that the people doe both nominate the perſon, geue the forme to the Conſiſtorian Miniſtery, and geue them authority to preach; to miniſter Sacramentes, and to excomunicate; Then do they fall vppon that Anabaptiſticall ground

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If they affirme that the people doe both nominate the perſon, geue the forme to the Conſiſtorian Miniſtery, and geue them authority to preach; to miniſter Sacramentes, and to excomunicate; Then do they fall vppon that Anabaptiſticall ground

groũd which I haue before mentioned: For no man can be ſaid to geue that properly to another which he hath not power to execute in himſelf; or be able to ſhewe that he hath power from ſome more ſouetaigne authority to communicate to others.

And if they ſhall ſay, that in their Conſiſtory their Miniſters are formerly made by the impoſition of the handes of the reſt of the Preſbiters (by the impoſition of whoſe handes was the firſt Geneueau Preſbitery made) it is neceſſary (there being no other Euãgeliq; miniſters to lay their bleſſed hãdes vppõ him) that it ſhould ſpring frõ the fume of hereſie; no otherwiſe then the Poets faine, that Venus was borne of the fome of the Sea.

Neither doth that title (which many heretiques haue geuen to the Ciuile Magiſtrate, for the conſtituting of their Miniſters in their Churches

Churches) bring any more truthe to the true ground of a Protestant Ministery (except they could proue, that ciuile Magistrates, (who sometimes might be Ethnickes, sometimes women, sometimes children) might preach, and also minister Sacramentes, (which were both impious, and absurd to affirme) For by that Rule (which I haue laid downe before, No man geueth no other authority to execute those thinges whereof the foundations are not in himself.

Nor doth that Obiection help at all, that Princes (in the lawe of nature) did exercise the functions of Priestes also; And that (in the times both of the old lawe and Gospell) kinges and Emperours did constitute, ordeyne, and dispose of the offices of the high Priestes and Bishops. Bycause the factes of Princes are not alwaies sufficient to proue the

the truthe (they oftentimes exceeding the boundes of their authority.

And as concerning the depoſitions of the high Prieſtes in the time of the lawe; the kinges did it either by a Prophetical ſpirit (particularly appointed by God for the punishment of rebellious high Prieſtes, or elſe by an vniuſt vſurpation: And when the Emperours depoſed the chiefeſt Biſhops in the time of the Goſpell, I make no queſtion but that they abuſed their authority, except it ſhould be grãted that the ſonne had authority ouer his father, or that the sheepe ſhould haue authority to remoue the Shepheard: For there is no Emperour ſo ſublimed in authority which hath not the chief Biſhop (in ſpirituall matters, and in direction of his ſoule) both for his ſpirituall father and chief Paſtor.

Beſides,

Besides, in the lawe of nature it was most conuenient that the chief Magistrate should haue the direction both in ciuile, & spirituall causes; bycause that in the eternall lawe there was sufficient foundation left to direct men vnto the worship of God (considered as the creatour of the world only, there being no particular Sacrifices, or Sacramentes diuulged that might concerne our Christian religion to be directed vntill the time of Moyses) But afterwards (in a more ample signification of our Christian religion, Sacrifices and Sacramentes being vnder certeine figures deliuered) God did ordeyne a certeine Priesthood for such a purpose, wherein none could offer sacrifice but those who were appointed to doe the same; No not kinges, nor the supremest Magistrate, much lesse could they geue authority to o-

thers, to execute any such function. The same will followe by a strong consequence; In the time of the Gospell, and since, our Sauiour Christ a more plaine explanation without figure or vayle of our Christiã Doctrine being deliuered, Sacrifice and Sacramentes of a more diuine institution and nature, then them of the old lawe being made and instituted, which no man may presume by his owne authority to handle, without treason to that great Monarch and king of the Church our Sauiour.

That can be reckoned a more audacious and bold parte, then for men to dare (vnder the pretense of an extraordinary calling) to assume vnto themselues so highe an office, as to be Substitutes of our Sauiour Christ in his priestly office of the gouernement of his Church, and in his roome to execute the highe offi-

ces

ces which he was wont to execute, when he was here vppon the earth, as he was a Prieſt and a Prophett, (without any extraordinary ſigne of any ſuch extraordinary vocation or Commiſſion?

That Luther, nor Caluin, nor Memnon nor the Arch-heretiques of our time can be extraordinarily called, may be proued by theſe Argumentes.

The firſt is taken from that impious foundation whereuppon this extraordinary vocation of theirs is grounded (which is) that all true & Apoſtolicall ſucceſſion of Biſhops and Paſtors in the Church ſhould haue perished; which is contrary

contrary to the promise of our Saviour, who promised that he (by the assistance of his spirit) would be with them vntill the consummatiō of the World.

The 2 Argument is taken from the insufficiency of the propounding their vnto the Church by God, by extraordinary Pastors, and reformers of the Church, which if they had beene such, God who was wont to deale with his Church by a sweete kinde of proceeding) would (in some extraordinary manner) haue geuen vs notice to credit, and belecue this extraordinary Mission of theirs.

The 3 argument is taken from the time of their first appearing, which (according to their owne confession) was a thousand yeares after the defection of the Church in a publique ministery It were a prepostorous

preposterous thing therefore to imagine, that God after so long a time should send them to be the fondation of a new ministery.

The 4 th is taken from the inconuenience that would followe if there should be place geuen to this proud conceipt of an extraordinary ministery, without extraordinary signes; to know who they should be that should be extraordinarily sent: For it would be vnpossible for men to geue any distinctiue signes betwene them that are ordinary, and those that are extraordinary.

And finally, if it should be graunted, that Luther, & Caluin were extraordinarily called of God, yet were (not the Protestant ministery builded vppon any more sure or firme foundation; because that neither the Lutheran supernitendentes, nor the Consistorian Pastors,

tors, can be able to proue in all their Churches the derivation of their authority, from either Luther, or Caluin (the Churches of France and Scotland hauing as good right as that of Geneua had to erect a newe Consistory, And that which the Princes of Germany did assume vnto themselues, without the authority of Luther to make ministers in their seuerall principallities) By which it will appeare how insufficient this protestant ground is (except we should confesse that there are so many extraordinary Prophets, as there are seuerall Consistories erected in seuerall Coūtries) And how the reformed Church should suffer such a rabble of extraordinary Prophets I knowe not.

THE

THE 7 SECTION

VVherein is proued that the Lutherans, nor Caluinists, nor any of the Sectaries of our time, can iustly challenge or deriue vnto themselues any ecclesiasticall authority from the Sea of Rome.

I would to God that it had beene the force of truthe conuincing them (which hath perswaded very many men of the greatest learning and iudgment, amongst the protestantes) to haue confessed that the Church of Rome is our mother Church

Church and Patriark of the west (at leaſt, By whoſe authority the moſt famous Churches of the weſt haue beene foũded) and not the admiration of the hiearchie of the Church, and the conueniency which they haue found with that manner of Eccleſiaſtical gouernemẽt; or the quiet enioying of the dignities and Church prefermẽtes that do accrue by it; Then would I make no queſtion but that men indued whith ſo excellent guiftes of iudgment and learniug (as there are very many amongſt them) would ſeriouſly reflect vppon the inſufficiency of the opinion of the Proteſtantes, who would ſeeme to deriue their authority from the Sea of Rome.

Albeit there can be nothing ſaid, whereby the dignity of the Church of Rome can be more highly extolled; whereby alſo they muſt needes acknowledge it not only an Apoſtolicall

postolicall Church but also a chief Patriarchall Sea (of the west at least): For if it were but a particular Church only, how could the power thereof extend so farre, as to constitute, and create Episcopall Seas in England, in France, & in India; And to geue Archiepiscopall authority to be exercised vppon their fellowe Bishops) yet is this foundation (whereuppon many Protestantes desire to lay the foundation of their Church, builded vppon no surer ground then the rest by me confuted before.

For there are three principall thinges to ouerthrow this ground of theirs also.

For whereas they denie that order is a Sactament there is noe means left whereby men should be inabled to execute and performe such supernaturall thinges and dispose of so heauenly Mysteryes as by the ineffable

ineffable powet of our Sauiour Christ is giuen vnto them which receaue holy orders.

And of no lesse efficacye is that consideration that there cannot be immagined a greater difference both in the intention of them that distribute those holy orders and in the respect of those thinges that are giuen and receiued in this holy institution then is betwixt the Catholiques and the Protestantes in this question.

For the Romane Catholiques make the foundation of orders to consist in this especially in that our Sauiour hath giuen authoritye to those that haue the distribution of them to giue powet to others and the naturall bodye of our Sauiour whereby they are inabled to chang the elemẽtes of bread and wine into the very naturall body of our Sauiour

uiour Christ and being so made by thē to offer vp as a proper holy and immaculate sacrifice vnto almighty God for the daily offering vp of the which they were instituted and made priests.

But so farr are those that would seeme to receiue their orders from the church of Rome from acknowledging any such power to be eyther giuen or receiued that they count it the greatest Idolatry in the world to execute this heauenly function of priest hood.

And lastly I would desyre but an ingenuous confession of them who beleeue and are persuaded that by a transcendant authoritye giuen vnto them frō the bishop of Rome they may lawfully exercise iurisdiction which in their seueral dioceses and that by the same also some one of them are able to command their fellows and equals to suspend

to ſuſpend them from the exerciſe of their functions to excommunicate them how they should free themſelues from thiere obedience to him as their ſuperiours.

Or how when as they confidently affirme that they haue their orders from an Apoſtolicall power they should depart from the doctrine and communion and obedience of all thoſe Churches which may but ſeeme to deriue themſelues from any of the Apoſtles or theire ſucceſſors.

But to make euident demonſtration of that which I haue ſayde it shall ſuffice only to bring vnto our conſideration all thoſe thinges about which order is conuerſant and wherin it is eſpecially founded according to catholique doctrine.

When as it is a thing moſt certaine that our Sauiour Chriſt was ſent by god his father into the world to found

found a new priesthood a new law and sacrifice a new Church and gouernement in all which were such diuine Mysteryes and supernaturall thinges performed that it must necessaryly follow that there be some Sacrament as a Chanell and Cunditt to conuey the supernaturall graces and benifits vnto men whereby they shall be inabled to execute such diuine thinges.

For which purpose was order left in this Church and mad a Sacramēt by him Principally by a diuine character togiue mē power ouer his naturall body soe as by a Miraculous & ineffable manner they might be able to make of the elements of bread and wine the very naturall body and blood of our Sauiour and being soe made by them to be offered vp to god as a remembrance of the bloody sacrifice and death of

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our Sauiour vpon the Crosse and a most acceptable and immaculate Sacrifice whereby the wrath of god towards mankind might be appeased and benefits and grace obtayned for vs at his handes for the offering vp of which diuine oblation men were instituted Priests.

Which holy character alsoe wals extended further to giue men power to preach his word and to giue them authoritye ouer his mysticall body who are the members of his militant church whereby they are inabled to bynde and loose forgine or retayne the siunes of the faithfull.

And that his church might not be deficient in any thing this Character was yet once agayne inlarged for the creation of Bishops who had the power to dispose of these diuine functions to other and to exercise rule and gouernement in the

the Church of Christ.

If such and soe diuine Mysteryes are to be executed in priestly functions how can it be but that there must be a Sacrament to conueye some supernaturall power & grace giuen vnto men to performe such diuine thinges soe exceeding our humayne capacityes,

I cannot be persuaded what reason men haue to beleeue that they haue the same orders the same authoritye and from the same foūtayne that the Romane catholique bishops haue beleeuing confidently as they seeme to doe that the sacrifice offered in the masse in theire wicked conceite should be abominable.

It being a thing with out controuersye and not to be denyed that all Romane catholique Bishops were first made massing priests and that they doe intend when they

giue

giue orders to make ſuch as them ſelues houlding alſoe as an vndoubted catholique truth that noe man can ether truly miniſter Sacraments or be a Bishop that was not firſt a prieſt which opinions doe concurr with them which is a thing worthy of ſpeciall note all the learned Bishops that haue gouerned in thoſe churches from whence the proteſtantes which acknowledg the Eccleſiaſticall hyearchy doe ſeeme to claime theire authoritye And it is not to be paſſed ouer that all the knowne viſible Churches of the world before the tyme of Luther and Caluin did mantayne the ſame truth.

And if the maſſe should be aboliſſed there being noe other proper ſacrifice then that which is offered vp in it left in the Church of God then should our Sauiour Chriſt who vndoubtedly was a Preeſt leaue noe

no directions aboute the performing of any prieſtly functions which were a thing abſurd and not to be beleeued.

I know that thoſe that ſpeake ſoe vildly of the maſſe aud Preeſts yet would they haue men beleeue that by communicating with them in the ſupper of the lord we really receiue the body of our Sauiour and are ſubſtantially conioyned vnto it And ſuch a power to forgiue ſinnes doe they arrogate vnto themſelues to be giuen vnto them by their orders that is nothing differēt from that abſolution which catholique prieſts when they abſolue their penitents by the Sacrament of Penance.

Theſe aſſertions of theirs haue more glory and ſplēdor then in truth in thē for if men by receauing their Sacrament haue any reall or true coniunction whith the body of our

Sauiour which is proper to the Sacrament alone and performed by reason of any diuine power giuen vnto them by god for that purpose, or that they can absolue men from their sinnes by reason of any commission they haue from our Sauiour both which thinges being supernaturall I must still insist vpon my former ground that they cannot be performed without some diuine chatacter or other which cannot be conueyed vnto men but by some Sacrament.

And albeit some that haue departed from the society of the Church of Rome haue caried thinges with soe fine conueyance that there myght seeme tobe noe breach nor Schisme made at all not denying the ecclesiasticall hierarchy wherein the Bishop of Rome is chiefe and in their Churches doe they make a glorious show of

Archbishops

395

Archbishops Bishops Cathedrall Churches spirituall courts and all thinges are there done after the Romane fashion yet is there noe reallity in all these thinges.

For that churches may be truly paralelled and be really one and the same it is necessary that they doe agree not in externall and outward thinges only but that they should haue the same apostolique gouernement which was founded by our Sauiour his Apostles and their successors but in vayne doe they and in words only acknowledg that the Sea of Rome is an apostolicall Sea the patriarch of the west and that it hath such transcendant superiority in it that by authoritye frō thence men may exercise spirituall iurisdiction in England in the Indians And yet would they exempt themselues from all obedience and subiection to the same for obediēce

and

and gouernement are relatiues which being taken away al gouernement is quite annihilated.

And this obiection is not ſufficiently anſwered by affirming that by the confeſſion of the catholiques themſelues thoſe patriarchall Seas that haue made a Schiſme from the Church of Rome and are falne into errors and hereſyes yet in reſpect that the power and Iuriſdiction was lawfully deriued vnto them that by that eminent power which once they had they may giue iuriſdiction and confer orders to others that by the ſame reaſon albeit the Church of Rome be become Idolatrous hereticall and Apoſtata from the true faith yet may iuriſdiction and orders truly be deriued from it by reaſon of that patriarchall power that was once giuen vnto that Sea.

For the learned of them doe very well know that by all ancient Cannons

nons of the church of god it was counted a sinne for heretickes and Schismaticks to giue holy orders & a heynous offence for any to receiue them at their hands.

Besydes hauing once assented vnto this vndoubted truth that thegouernemẽt of the Church is hierarchicall and that there is a subordination of Bishops to Archbishops, Archbishops to Patriarkes & Patriarkes to one chiefe which must be amongst thẽ which hyerarchy must needs be founded by our Sauiour Christ or by his Apostles there being noe other foundation or beginning of it to be found.

It will necessarily follow if that they will stand to their owne principles that if it should be graunted (which is most false) that the Church of Rome should haue made any defection from the truth and should become such as they wickedly

kedly affirme yet for the mantayning of the constant manner of the gouernement of the church of god yet should they be vndoubtedly bound to finde some other apostolicall and patriarchall Church which had remayned firme and constant in the profession of the true Christian fayth and doctrine wherevnto their Archbishops should be subiected or els this hierarchy should be ouerthrowne and the church should be gouernedafter a new fashion and manner which is contrary vnto the constant proceeding of our Sauiour Christ in the gouernement of his church.

And to what purpose shall it be to acknowledg their church to be apostolicall & not to subiect themselues to the definitions and determinations of generall councells wherein the authoritye of all apostolicall churches is truely represented.

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It hath beene endeauored by the moſt learned amongſt them by all artificiall meanes to ſalue this dangerous ſore of their church alſo, for they ſeeme to giue ſuch authoritye vnto generall councells that they would make the world beleeue that all their opinions and doctrine is founded vpon the firſt four generall councells but it may eaſyly be decerned that this is but a deuice alſoe to giue credict vnto the foundation of their churches for if generall councells were inſtituted by our Sauiour by the authoritye of them to keepe men in obedience & vnitye in his Church then should they be obliged to oby the definition of all true generall Councells aſſembled for that purpoſe in the church of Chriſt.

But what can be a more miſerable shift then this of theirs that hauing

hauing soe gloriously spoken of generall Councells to hyde and couer their disobedience and contempt of all other councells that haue beene since the first fower in all which their opinions as they were sensibly perceiued haue beene condemned for impious, and hereticall they should be inforced firmely to maintayne that there was noe true lawfull generall councell since the first fower; the Church of Rome tyrannically from that tyme seasing vpon the libertyes of all other Churches and the Greeke and Asian Churches forsaking the communiõ and societye of the latin churches there now myght seeme to rest no foundation whereupon a generall councell myght be founded.

I know not what can be spoken more iniurious vnto the dignitye and power of our Sauiour Christ then this or more contrary vnto their

their owne grounds then to beleiue that the malice and wickednesse of any mortall creatures can hinder the manner, proceeding, and gouernement in the church of God.

If the Bishop of Rome should play the Tyrant, was there noe other true apostolicall Bishop to succeede in the direction of the Christian Church? shall the defectiō of the Churches of Asia and Greece so hinder that there should be no possibillitye of the redresse of Schismes and hereſyes, nor bringing of the Church to vnitye, all which must follow by this consequence of theirs?

And shall there be apostolicall Churches left in the world from whence they myght haue their orders? And shall there be noe authoritye left to gouerne and set the church in order amongst them in these horrible differences and distraction

traction of mens mynds about controuerſye in matters of religiō?

All which impietyes and abſurdityes cannot be takē away in true reaſon and iudgment but by an humble confeſſion of the diuine power of our Sauiour for vndoubtedly if he gaue authority in the beginning by councells to gouerne his church, noe impyetye nor falling away of men can hinder him from the perpetuall executing of that deſygne.

But to make the matter more plaine it will be proued that allbeit the greeke & Aſian Churches who eyther out of obſtinacye or hindred by their princes & gouernors who are enimyes to our Chriſtian fayth and religion yet doe all thoſe Churches both ancient and moderne condemne their opinions as hereticall and wicked.

And there be ſome of noe meane ranke

4103
ranke amongst them that would fayne make men beleeue that all fundamentall poynts of our Christian religion were established by the first fower Councells and that those thinges that haue beene since contrauerted may eyther be not assented vnto or beleeued without the danger of the ouerthrow of our Christian fayth.

Albeit it be true that those thinges that were determined on by those Councells were soe fundamentall, that to haue beleeued the contrary opinions would haue shaken the foūdations of our fayth; yet are there other hereſyes also that are fundamentall as is the affirming that the Catholique Church can erre in the least matter which is especially represented in the assembly of generall Councells, for if it may erre then is it not gouerned by the spirit of god, nor founded by

diuine

diuine institutiō and if it may erre in smal matters why not in great which wicked opinion if it should be established then myght all ancient and moderne heresyes be reuiued agayne, and that which concerneth the very foundation of our Christian religion: if it may erre why not in the proposing and propounding vnto vs the word of god? which to graunt were noe lesse an impietye then the rasing of all the records of our Christianitye.

And I will conclude whith this vndoubted truth where vnto many learned protestantes doe assent for if the gouernement of the Church of god (as vndoubtedly it was) was assented by our Sauiour in the Apostles, and their successors for euer, then must vndoubtedly the Church be visible, then must there be some Church or other where true doctrine must be taught and

true

true ſacramentes be miniſtred then muſt there be true gouernement vnto which we muſt ſubiect our ſelues, then muſt there be ſome church or other that cannot erre by reaſon of the aſſiſtance of the ſpirit of our Sauiour, which will neuer be wanting to aſſiſt the true catholique and Apoſtolique Church.

And if the pattiarkes of Rome of Conſtantinoble of Alexandria of Ieruſalem & all the reſt haue erred, if all the viſible Churches in the world haue erred and were Idolatrous before the tyme of Calain & luther, then let them make diligent inquirye whether that true Apoſtolicall authoritye and true fayth and doctrine both which are neceſſarye for the conſtituting of an Apoſtolicall Church amongſt the lutherans Caluiniſts Anabaptiſts or any other ſectaryes if any ſuch may be found

be found if not let them returne a-gayne vnto the Romane Church which may liuely be demonstrated to be both apostolique and Catholique Church or els there is noe such to be found vpon the face of the earth, which were blasplemy but to imagin of the Church of Christ.

THE 9 SECTION

VVherein are taken avvay and confuted the maleuolent obiections, vvhich the Protestants obiect against the Pope of Rome in his manner of gouernement of the Church.

When as Heresie hath beene propagated

pagated and mantayned (eſpecially by two principall deuiſes of cunning heretiques; the one by ſetting a shewe and luſtre of the truthe vpon their hereſies to make them reſemble the ſame) it is no ſmall difficulty to diſcerne wherein their craft and ſubtility is conteyned.

The other is an impudent and confident calumniation of the Catholique truthe, which they haue done with ſuch extreme boldnes, & with ſuch proteſtation, as they haue perſwaded their credulous followers, that the Catholique doctrine is nothingelſe, but a vaſt heape of errors; And that in the Catholique Church there is no true doctrine profeſt, but that which is full of Idolatry. I muſt confeſſe, that if it should be true which is affirmed, (and that without any doubt of the aduerſaries of the Roman Church, it were impoſſible, that any man in-

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dued with ſenſe should embrace ſuch a doctrine ſo ſuperſtitious, and ſo abſurd.

Wherefore it is neceſſary (for the confirmation of the Catholique Truthe) not only to defend it by ſtrong & conuincing reaſons; To confute hereſy; and to shewe & demonſtrate the weaknes and inſufficiency thereof: But alſo to be able to make more cleere then the light it ſelf, wherein, and in what poinctes they haue moſt impudently calumniated our Catholique Truthe. And as Timotheus (the moſt excellent Muſitian) was wont to aske a double ſalary of thoſe that had beene taught by vnſkillfull Maiſters (by cauſe he was to take double paines whith them, both to make them forgett the ill fingering which they had learnt before, and alſo to inſtruct them in a true touch of muſick) So in the ſame manner

double

double paines are to be taken to informe men desirous of the truthe, both to instruct them what the Catholiques hold, and what also (by the malice of others) is falsely imputed vnto them to hold & mantayne.

That I may proceed in order, & without confusion, I will drawe all their principall obiections, into certeine heades, which are concerning dispensations, absolutions from oathes, libertie of the Clergie, and Indulgences; In all which their blasphemie towards the Church of Rome, vntruthes, and falshood, is most apparant and manifest; affirming that the Bishop of Rome may dispense with all diuine & humane lawes; That he can dispense with thinges contrary to the old & newe testament; That he can make newe Sacramentes; Forge a newe word of God: That he can geue authority for

for men to ſinne without controule; That he can abſolue vs from all Oathes, and from all the duties which we owe to God and man: And ſuch a liberty do they vntruly affirme that the Clergy haue whereby they should be exempted from all ciuile duties; and ſuch a marchãdiſe made in the Roman Church by Indulgẽces, that for a litle mony a man may committ all the villany in the world.

Concerning diſpenſations, There is nothing exerciſed by the Bishop of Rome in that kinde, which hath not beene performed in all kingdomes and common wealthes, which is, to geue eaſe and relaxatiõ to ſome particular perſons frõ ſome punishmentes ordeyned by the rigour of lawe: For when as all lawes are made for an vniuerſall end, ſuch is the weaknes of the iudgment of the moſt excellent lawgiuers, that they

they could neuer make lawes in generall, but in ſome particular cauſes there ſhould be need of ſome diſpenſatiō from the rigour of it. That there ſhould be any power left in the Church (whereby it ſhould be able to diſpēſe with any thing contrary to the word of God, or to make newe Sacramentes) is an audacious and a bold vntruthe, and calumniation of the Aduerſaries of the Truthe; it being a thing manifeſt and certeine, that the power of diſpenſations is conuerſant (eſpecially) about the poſitiue lawes, & conſtitutiōs made by the Church it ſelf; And it is moſt agreeable to the true principles of gouernemēt, that they who haue authority to make lawes for the direction of the Church, ſhould diſpenſe with them, aſwell as ciuile Magiſtrates ſhould in their kingdomes & common wealthes.

No leſſe

No leſſe impudent is their ſlaunder, when they would make men beleeue, that in the Church of Rome there is authority to abſolue from all Oathes, when as their doctrine concerning that, is grounded vppon a moſt eminent truthe taken from the nature of Oathes themſelnes; For all Oathes & Vowes made for the performance of ſome vertue cõmaunded by God, from the obligatiõ of the which (whereby we are bound to performe ſuch Oathes) all diuines in generall teach, that there is no power left vppon the earth, which can geue vs abſolution to free vs from the performance of the ſame. And concerning thoſe Oathes, by which men binde themſelues to committ ſome wicked action (which Oathes being vnlawfull) there needes no abſolution but men doe ſinne in performing any ſuch vowe or oath.

But

But there are Oathes which are taken for performance of some thinges, which albeit (at the time of the taking of thē, they concerne thinges lawfull, and iuſt, & to be performed by men; yet there may fall ſuch circumſtance (which the reaſon of man is not poſſible to foreſee) that if it might be foreknowne by him, no prudent, conſtant, or godly man would haue taken any; In ſuch caſes only, the Church hath power to abſolue frō Oathes; without whoſe authority ſuch Oathes are not to be broken, nor men to be left to their owne particular iudgmentes, who are vnfitt and incompatible Iudges in, thinges concerning themſelues.

That Prieſtes being the lieftenantes, legates, and the particular & deſigned officers of our Sauiour Chriſt in his Church, should enioy ſome priuileges, hath beene a thing receaued

receaued for an vndoubted truthe of all men of any profeſſion true or falſe: For there hath ſcarcely beene any nation ſo barbarous, that hath not had ſome religion or other; Nor any Religiō, wherein their Prieſtes haue not beene highly priuiledged: But that the Catholique Clergy ſhould be exempt from punishmēt (if they did offend) (or that they ſhould be ſo free, that they ſhould not concurre to the help of the common wealth in her neceſſities) is a malitious, wicked or ignorant imputation of our Aduerſaries.

For albeit the priuilege of the Clergy extended ſo farre, as that their cauſe might be heard by none but men of the ſame function, (who vppon due examination of their cauſe, alwaies great delinquentes were to be referred to the punishment of the Ciuile Magiſtrate: And although alſo the perſons, and ſtate of the

of the Clergie (in ordmary matters) were not to be taxed in regard of the honour of Priesthood) yet in the extreme necessity of the common wealth, their bodies, their fortunes, & their goodes were to be exposed to the defēce of their Prince & Country, aswell as of any other state of men whatsoeuer.

There is not any one thing (wherein our Aduersaries triumph so much, nor wherein they so much abuse their followers,) as when they would make thembeleeue that the Church of Rome (for mony) will geue men leaue to committ treasōs, murders, or what enormous crimes so euer; and geue pardons for the same before they be committed: I knowe not whether I should wonder more at the impudent boldnes of men who dare affirme such notorious vntruthes; Or the credibility of them who are so easily induced

duced to beleeue them; when as by all Catholique writers it doth manifestly appeare, that no mortall sinne can be remitted, except men be sorry that they haue offended God, purposing neuer to offend him againe; and that they are willing both to confesse the same to some lawfull Priest, & also to performe that penance enioyned vnto them by their ghostly father Without which if all the Popes and Clergy (which haue beene since the time of our Sauiour) should concurre together, it were vnpossible; they should geue any pardon for any mortall sinne. And, that Pardons and Indulgéces doe only take away the temporall punishment, and penance which we ought to performe, besides that sorrowe contritió, and purpose of amendment which in all mortall sinnes we ought to performe towards God.

THE

THE CONCLVSION

THus haue I (vvith my beſt indeuours) gone about to ſhevve the true nature, and quality of the Catholique Church: the offices and gouernements inſtituted by our Sauiour Chriſt in it, vvherby the power, vviſedome, and goodnes of God is plainly demanſtrated in erecting ſuch a Church, and kingdome for his ſonne vvhereunto men might eaſily addreſſe themſelues, and ſo become his vaſſalls and ſeruantes: vvherein the gouernement is of that admirable compoſition, that it cannot be paralelled by the example of any common vvealth ancient or moderne.

And

And vvhen as the eternall felicity of man is founded in the true knovvledge of Christian religion (vvhich is no vvhere to be found but in the true Catholique Church) I vvould earneſtly deſire all Proteſtantes (deſirous of their ſaluation) to haue this golden ſentence alvvaies in remembrance: That no man can be ſaued without he beleeue, nor no man can rightly beleeue vnles he be taught, nor no man can be taught without a preacher, nor no man preach except he be ſent.

The

419

THE RVINE OF CALVINISME. THE SECOND PART

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M, D. C. XXIII.

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THE PREFACE

It hath alwaies beene holden for a Maxime, That the foũdation of Religion is especially founded in this, that mẽ should chiefly beleeue that there is a God, and that he doth loue & regard good men, and hate and punish the bad; For if he had no regard to the vertues and vices of men, it might be very well said, as the Orator doth answere the Epicurean opinion in his book of the nature of the gods; That if the diuine prouidence should not extend it self to humane actions, and that men should not receaue benefite by it; VVhat reason was there they should build Temples, offer sacri-

crifices, worship, and honour any deity, or diuine power at all? And by the ſame reaſon it would neceſſarily followe, yf vertuous and vicious men were of one eſteeme with God, and both alike in his fauour There were no reaſon, why men with ſo great labour, & difficulty, should followe and embrace vertue, and deteſt and abhorre all vice & wickednes.

It will ſeeme more then a Paradoxe to many, and an extreme boldnes in me, that I dare affirme of thoſe men (who ſeeme in all outward apparance that they neuer vouchſafe to looke ſo lowe as on the earth & earthly thinges; whoſe lippes

alſo

alſo are ſo circumcis'd, that they ſeeme to ſpeake nothing elſe but ſcripture; whoſe very garmentes are ſo reformed that there is not a ſuperfluous ragge about them) That according to their religion & the groũdes thereof, they cannot haue one true and eſſentiall vertue; But that the very beſt action which proceedes from them (conſidered in the owne nature) is a damnable ſinne. And albeit they are, (in their owne iudgment) the elect and peculiar people of God, and highly in his fauour, and ſeeming vnto the world to be the moſt pureſt people that may be; yet are they nothing elſe but a dunghill and

puddle

puddle of all ſtinking & vile corruption.

That I may redeeme my ſelf from any imputation of ſlaunder, or enuy towardes them I will ſett downe their opinions, which of neceſſity they muſt hold ſo long as they remayne Proteſtantes; And I will take all my proofes from thoſe neceſſary conſequences that will flowe from the nature, & condition of the doctrines themſelues.

The conſideration whereof only, were ſufficient to make men forſake ſuch a Religion, whereby men are made vnfitt for the performãce of any duty towards God, their Prince, or Coun-

Coũtrey, or themſelues: Vertue being the only meanes whereby men become truly religious, & profitable members of any common wealth.

427

THE 1 SECTION

VV herein is proued, that according to the Protestant doctrine about Predestination, all indeuour to vertue is quite taken away.

THERE is not any thing that hath so exercised the witts and iudgmētes of the most ancient, and learned Philosophers, as to knowe how to be able to comprehend, and vnderstand by

what meanes the prouidéce of God (which is especially conuersant about men, and their actions) might be made to agree with that dominion and rule, which by free will men haue in all their actions; so as he may execute and suspend them at his pleasure; whereby all the actions of men were made vncerteine. For by the light of reasō they easily perceaued, that if God did not knowe what would be performed by men, he could neuer dispose of their actions. Bycause thinges not knowne cannot be righ!ly ordered.

But such is the imbecillity of the vnderstanding of men (being vnable to conceaue the truthe of the vnsearchable manner of working of God in this matter) that some, to establishe the power of God, in the prouidence and disposition of our humane actions, haue taken away the free will of man; And others, seeing

seeing euidently by many demonstrations, that men had free will (which that they might establish) haue denied the prouidēce of God, not being able to comprehend how the prouidence of God and free will may be establisht, the one of them not ouerthrowing the other.

The same difficulty hath not a litle perplext the most learned doctors of the Church, in deuising how they might make the Predestination of God concerning his Saincts, concurre, and agree whith the freedome of the liberty of the will of man, which they confesse not to be taken away by any predestination of God.

Some of the most learned amōgst the Catholiques doe seeme to teach, that the certeinty of the knowledge of God, concerning the Predestination of man, is in respect of the efficacy of those graces, & meanes, which

which God doth geue vnto the predestinate only; whereby he knoweth the manner of working of them to be such, and to worke so sweetely, that the wills of men are perswaded to accept and receaue it, albeit (out of the dominion and freedome thereof) they may refuse it.

But there are others (and those also of no small note and learning in the Church of God) who perswade themselues, that the certeinty of the knowledge of God in this matter, doth not only flowe from the knowledge of the efficacy of those graces which God bestowes vppon the elect; but there is ioyned with it also a certeine transcendent knowledge of God, whereby the condition of the will, and affections of all men, are made so transparent vnto him, that he knoweth not only the efficacy of his graces, but how the

the dispositions of men wilbe affected either to receaue them, or to reiect them: And in this knowledge, they seeme to place the certeinty of the predestination of God.

And (to the illustrating of this difficult question; The Schoolemē haue (besides) excellently well diuised many fitt termes, concerning the will of God, whereby the difficulty of this question might be vnderstood; As, that it may be, very well said, to be either absolute, or conditionare, complete, or incomplete; And that the absolute, & complete will of God concerning the predestination of men, doth alwaies require for the execution of it the cooperatiō of man with the grace of God, and his obedience; as requisite, and conditionate; without the which no man is saued.

But leauing these disputes (as matters too farre aboue my knowledge,

ledge, and capacity) I will rest my self whith the declaration of that Catholique truthe, which is necessary to be beleeued by all in this pointe (namely That the knowledge, prescience, and predestinatiō of God concerning his Saincte̅s, is most certeine, in respect of the infinitenes of the knowledge of God; from whome nothing is hidd.

Moreouer, (notwithstanding any predestination, prescience, or knowledge of God) there is no man so predestinated by him to saluatiō, but by neglect of his grace, & by will full disobedience, he may become reprobate, and so be damned; Nor any man so reprobated of God, vnto whome he doth not geue sufficient grace, which if ma̅ would embrace he might be saued. Whereby it doth followe, that the execution of our predestination, or reprobation, doth depend (in a certeine

some manner) vppon our owne diligence, and cooperation (the grace of God being neuer wanting to any). Neither is there any so secure of his owne strength, but (by supine negligences & carelesnes) he may fall from grace: without the which it is vnpossible to be atteyned vnto.

And least we might erre in the vnderstanding of what is meant by Predestinatiō. It is very well defind by one, To be a conceauing and certayne disposition of the guiftes & graces of God, by which the predestinated are brought to life euerlasting, with a purpose, and will of geuing such guiftes.

That the finall end of man, which is Glorification (a principall effect of Predestination) is to be atteyned vnto, (vppon condition of his obedience to God) may be prooued by many euident demonstrations.

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The first is taken from the example of our first parent himself for it is not to be denied, that by his disobedience he fell from his first perfection, which he might haue continued in (notwithstanding any will, decree, or predestination of God, except we would beleeue, both that God left the most perfect creature that euer he made without meanes to continue in his perfectiō; Or that there should be a secrett & hiddē will, whereby he would will, or decree that man should fall) Both which to beleeue of God, were both impious, and blasphemous: Whereby it necessarily followeth (if we will not make Almighty God vnconstant, and various in his proceeding) that the accomplishment of mans finall end is conditionate.

Another principall reason may be drawne from this vndoubted truthe; That the obteyning of the

kingdome of heauen is propoſed vnto vs as a garland, and reward: Both which are atchieued vnto, vpon condition of our ſtrife contention, and beſt indeuours.

And if the Predeſtination of God were abſolute concerning the predeſtination of Saincts (wherein there were no condition for the execution thereof to be required on our parte) all feare of eternall punishment, should be quite taken away, and men made careles, and negligent thereby in the ſeruice of Almighty God: And if our ſaluatiō should be abſolute, and not depend vppon the condition of our obedience) the office of our Sauiour Ieſus Chriſt, (as he is Iudge of the quick and the dead) should be made vnprofitable, and vnneceſſary, (which is principally conuerſant about the examination of the demeriſes of men, whether they should be

be worthy of saluation, or damnation, or no.

In this question about the Predestination of the Saincts of God, the learned Protestantes indeuour (by a cunning artificy, and handling of thinges) that the impiety of their doctrine in this position, might not be discouered, from which (by inuitable consequence) may be demonstrated, that all our care, & diligence about the prosecution of vertue, were quite taken away: By which also we should not auoyd to suffer shipwrack vppó one of these dangerous rockes, either of desperation or presumption.

For whereas according to Protestant doctrine, both Predestination, & Reprobation, are so founded in the absolute will and decree of God, and are of a necessary consequence; so as in both of them neither the good, and bad demerites

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of men, are of no consideration with God. To what purpose should we (with so great toyle, & labour) exercise our selues in the difficult, and hard way of vertue, for the atteyning of our eternall happines (vnto the which we were predestinated to attayne vnto without any conditiō of our vertuous indeuours? And wherefore should the predestinate, either feare, or make doubt of their saluation, or reprobates hope to escape the seuere iudgmentes of God (their doome concerning both of them being certeinly decreed in heauen, without any consideration of the execution of their good or euill actions for the obtayninge of their end.

It wilbe a matter very easy, and without difficulty (out of the consideration of the condition of the principall protestant doctrines) euidently to demonstrate, that all care

of

of vertue, and good workes, is vnnecessary; And that (according to their grounds, there is no reason that men should feare, and make doubt of their saluation, albeit they be neuer so vicious and sinfull.

My first Argument, is taken from the consideration of their doctrine concerning originall sinne, which (according to their opinions) not being taken away but remayning in man, all the faculties of the soule are so corrupted, that it is vnpossible that man should performe any true obedience towards God, or any vertuous action.

Of the same nature is this vndoubted position of all intelligent Protestates, that all men are bound to performe all their duties and actions according to that perfection, which Adam was created with all in the beginning (which the most righteous man that euer was since Adams

Adams time, is neuer able to performe) So as it is vnpossible (according to this doctrine of theirs) that any true obedience should be performed by any in this mortall life.

And of no lesse efficacy is the consideration drawne of the nature of all the effectes of predestination, considering according to Caluinian principles, which are conteyned in our Vocation, Iustification, & Glorification, In all which no conditiō is to be requird on our parte, which resteth in our power to performe or leaue; nor no consideration of vertue to be had at all (we hauing no free will in our Calling;) and our Iustification consisting in nothing else but forgeuenes of our sinnes, & imputation of the righteousnes of our Sauiour Iesus Christ: For the imputations of whose righteousnes also it must necessarily followe, that we must likewise be glorified.

And

And seeing that the cause extēdes it self no further then to the effectes, how can it be that our obedience (our actions being of no cōsideratiō in any of the effectes of our predestination) should be necessary at all?

But the plaine confession of their grand Master Caluin himself, may be sufficient to demonstrate the truthe of that which I goe about to proue; whē as he plainly confesseth that it must be firmely insisted vppō (as the summe of the disputes betweene Catholiques & Protestātes) that the best action proceeding frō the most perfect man that euer was (according to the rigour of the iustice of God) were worthy of damnation: And that (if peraduenture any such work should be) (which is altogether impossible to be found in any man) notwithstandinge, being defild, and made filthy with

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the sinnes of him that should doe it, should loose all its grace & esteeme.

They thinke that they haue sufficiently cleered their doctrine from these imputatiõs, whẽ they affirme, that albeit the obedience, and actions of men haue not that perfectiõ in them, which is required by the lawe of God, yet for his sõne our Sauiours sake, they are imputed vnto the faithfull, as though they were iust and righteous: But they doe not well consider the infinite wisedome, and Iustice of God (all which being essẽtiall in him) whereby it is vnpossible, that his wisedome should be deceaued in the true estimation of thinges; Or that his Iustice should be so satisfied, as that he should accept of disobedience and sinne for obedience & righteousnes, It being an equall offence against Iustice, to proue &

iuſtify the nocent, as to condemne the innocent.

And whereas crafty Caluin by foyſting in this word (rigour) would ſeeme to extenuate the impiety, and abſurdity of his doctrine; He could not but knowe, that rigour, & mercy (as they are conſidered in God) haue no other true ſenſe & meaning, but that God in the one, will punnish the ſinnes and offences of men, leauing no place for our penance, & that by the other, there is a relaxation of punishment, by reaſon of our reformation, & amendment. For it is altogether contrary to the iuſtice of God, that he should forbeare to punnish offēces committed againſt his diuine lawe, & ordinance, men continuing in the ſame ſinne & diſobedience.

Is it a thing not ſufferable, that in a matter of the greateſt conſequence of all (as that which doth concerne

concerne the neceſſity of our obedience & vertuous actions) queſtiō should be made whether they should be neceſſary or no? yet theſe audacious fellowes would dilude their poore followers, as to perſwade them, that either the diuine wiſedome, or iuſtice of God should be ſo peruerted, that our diſobedience, & wicked actions (which in themſelues are damnable) should be accounted for obedience and righteouſnes.

From a ſerious conſideration of the Catholique & Proteſtant doctrine concerning their poinctes, might be drawne a conuincing demonſtration, whereby it might be demonſtrated, and made euident; that Catholiques are kept betwene feare & hope in the obteyning of their ſaluation; And that they are incited and prouoked to the proſecution of all heroicall, & Chriſtian

vertues without the which it is vnpossible it should be obtayned. And that contrariwise (according to the Protestant positions all desire of vertue, & good actions, are quite taken away & abolisht there being no meanes left whereby mē should be able to performe any one vertuous action at all.

THE

THE 2 SECTION

Wherein the Catholique doctrine concerning originall sinne, is explicated, and the Protestantes position made to appeare, both to derogate from the power, & wisedome of God, and very pernicious in respect of good life and mañers.

DEmocritus continually laught to see the manner of proceeding of men, so without order, so confused, so absurd. The same reason made Heraclitus continually to weepe.

weepe. And the consideration of the ignorance, follies, diseases, & infirmities that mē are subiect vnto with their disasters. And that there was nothing but continuall strife, & battaile in the affections of men no true contentment to be found haue made some also thinke, that men are the most wretched of all the creatures which God hath made; And that it should bee a great happines either neuer to haue beene borne, or to die quickly.

The want of the knowledge of the fall of man from his first perfection, is no small occasiō of this conceit of theirs cōcerning mankinde, who (no doubt being made of God, as a compendium of all his workes) was so perfected by originall Iustice, and had his vnderstanding so illuminated (the groundes of all intelligible thinges cōcerning his estate being infused into it) which

447
which not being obſcured by paſſion, men very well knewe the nature, & reaſon of thinges, whereby the will of man was perfectly ſubiect vnto God; Senſe to reaſon; The inferiour parte of the ſoule of man ſubiect to the ſuperiour, & that in ſuch a manner, as that there was not ſo much as a rebellious appetite to oppoſe it ſelf againſt the will.

This ſupernaturall, & diuine guift being geuen to Adam, and to all his ſucceeding poſterity (vppon condition of his obedience) was by his fall taken away, both from himſelf, and them; whereby mens vnderſtanding by Paſſiõ obſcured, became ignorant of many thinges; Senſe alſo (by that meanes) became to haue in a certayne kinde of dominiõ ouer reaſon, & the Will likewiſe after a manner ſubiect vnto Appetite, that man remaynd another creature then he was before.

In

In what manner we should be restord vnto this originall Iustice againe by the death, and passion of our Saviour, and by his merits is a thing so necessarily to be vnderstood; that the true knowledge thereof, were able to giue end, and determine of many of the important controuersies that are betwene the Catholiques and Protestantes; diuers of their errors being founded, in that they erre exceedingly in this matter about originall sinne.

The explication which before I haue made of originall Iustice, wilbe a sufficient meanes to make vs vnderstand what is meant by originall sinne, which is nothing else, but the want of originall Iustice, whereby men are made altogether vnable, to performe any one duty, requird by God at their handes.

It wilbe necessary both for the explicating of the Catholique doc-

trine,

trine, and confuting the erroneous Protestant opinion to knowe wherein this originall Iustice is properly founded, and wherein it formally consistes: By the true knowledge whereof, we may rightly vnderstand what is truly meãt by the wãt of originall Iustice.

Albeit that most Catholiqnes doe confesse, that originall Iustice did principally consist in the subordination, and subiecting of the knowledge, & will of man to God, (whereby he was enabled to knowe what God was, and by knowing him to loue, and to adhere vnto him) yet doe they not denie, but that by the efficacy thereof, sense was also subiected vnto reason, & all inordinate appetites restraind, & kept with in their due limits. And they mainteyne also (for an vndoubted doctrine) that this originall Iustice was especially geuen

vnto mā, whereby he might be able to performe his obedience, & keepe the commaundementes of God which was performed by the subordination of the vnderstanding, and will of man, and as he was a reasonable creature who (considered according to his sēsuall parte only) is noe more capable of the performance of any duty, or obediēce or of true subiection to either lawes or commaundementes then an vnreasonable creature.

By which it followeth, that originall Iustice, is principally founded in the subiecting of the will, and vnderstanding to God; And that the want of it doth formally consist in the disordination of the vnderstanding, & will of man, which doth flowe from no othet foūtaine then the want of originall iustice.

That weare restord vnto our originall Iustice especially for that which

which it gaue vnto man whereby hee might be able to performe his obedience and keep the commaundementes of god, there are many conuincing reasons to prooue the same.

One is taken from this excellent consideration; That if originall Iustice should not be restord to vs againe soe farre forth as is sayd the fall of Adam should be more powerfull to make vs vniust, and sinfull, then the death and passion of our Sauiour should be to make vs iust & righteous; Whereby we should receaue more damage in matter of our iustification by the fall of Adam, then benefite by the death of Christ: Which (I hope, no man wilbe so bold to affirme.

Another argument may be taken from the consideration of our vnderstanding and will, about whose illumination and confirmation ori-

ginall iuſtice was principally conuerſat wee being taught by fayth in our Sauiour what to beleeue concerninge God, and hauinge our will ſtrengthened by his grace, for the performance and execution thereof.

And of no leſſe efficacy is this argumẽt; That if we were not reſtord to our firſt originall iuſtice againe, in regard of its principall effect it were vnpoſſible to performe any duty or obedience towards God auayling vs to our ſupernatural end (the faculties of our ſoule being ſo corrupted & weakned) whereby all our deſires concerninge vertues & good actions guideinge vs to our ſaluation should be quite taken away.

Beſides, if ſuch originall Iuſtice should not be reſtord againe, God should by various and diuers meanes bringe man to his finall end

which

which were contrary to his constãt manner of proceeding.

For hee by grace and charitie which are the principall parts of originall iustice, and formall causes of the subordination of the will & vnderstandinge to God, enabled Adam our first father to keepe his commaundemẽts & soe to attayne to his beatitude: therefore vnlesse we will say that hee vseth to bringe vs who are the children of Adam by farre different means to our supernatural end, wee must perforce graunt, that the sayd vertues are by some meanes or other restored vnto vs.

The Caluinists (with whome agree also the rest of the Protestantes in this point) confesse likewise, that originall sinne is the want of originall iustice but with this difference, that they firmely mainteyne, that it doth as well consist in the ordination

ordination of the desires and appetites of man, flowing from his sensuall parte, as from the subiecting of his vnderstanding, & obedience vnto God from whence they would conclude, that when it is manifest that the disordered appetites of man are not taken away by baptisme, or by any originall iustice (which is in the most perfect Christian) that originall sinne remayneth, & that originall iustice is neuer restord vnto any. And they thinke they answere all the impieties, and absurdities that necessarily followe of this wicked doctrine of theirs, by affirming, that albeit the sinne be not taken away, yet the guilt, & punishment due to it, is quite abolisht and rased.

But yf wee would consider, that originale iustice may bee take three
1 manner of wayes eyther absolutely
2 as it is in it selfe, or onely as it importeth

importeth the prime and principall effects which belonge vnto it to witt the rectification of our soule towardes god; or lastly as it signifieth a secondarye effect which cosisteth in the subordination of our inferiour powres to our will and vnderstanding, this argument might easily bee answered, for catholiques doe not say that wee are by baptisme restored to original iustice eyther absolutely as it is in it selfe, or as it imported a secondary effect in Adam but only as it was the formal cause of our iustification before god, and rectification of our will towardes his commandemēts, and noe other wyse, for all mē must needes confesse that the rebellion of our appetite remayneth alwayes in vs, but neyther before or after baptisme doth this appartey ne, to the formal natute of original sinne.

Neyther ought it to be called sinne

ſinne at any tyme, yf we ſpeake properly of ſinne, becauſe it hath no intrinſecal deordination capable of formal liberty or of moral malice, yet ſome cal it ſinne before baptiſme by reaſō of an extrinſecal denomination it receaueth from the formal nature of original ſinne to which it is vnited in the vnregenerate.

And as touchinge the ſecond part of their aunſwer, they might haue very well vnderſtood that two principle thinges are to be conſidered, which accompany euery ſinne (to witte) the deformity, & obligation to punishment that neceſſarily followeth euery one of them. The conſideration whereof would haue brought them vnto the knowledge of their errors in this queſtiō. For how can it be imagined that men (remayning ſo vgly, ſo monſtruous, & ſo diſproportinate,

as

as they are who want originall iuſtice) ſhould yet be accounted amiable, faire, beautifull, and vnſpotted in the ſight of God? Or how can the Iuſtice of God not chaſtiſe, & punish that which by his eternall lawe was not only reckoned a ſinne, but alſo the foundation & roote of all other ſinnes, there being no mutation or change either of the perſō or the ſinne in it ſelfe eyther by voluntarye remiſſiō, or by ſome kynd of expulſiō morally cauſed by ſome contrary qualytie. Theſe are Miſteries that none can beleeue, but thoſe who are ſworne to the wordes of their Maſter.

Neither doth it helpe them at all, when as they would perſwade mē, that (according to Catholique doctrine alſo) theſe diſordinate appetites & concupiſcence, are not only accounted euills, but the roote and foundation of all our ſinnes, and

wickednes

wickednes.

For they are not ignorant (I knowe) that euill extendes it ſelf further then ſinne doth: Which we are commaunded to auoyd, as contrary to the commaundement of God; And that albeit concupiſcéce, & the diſordinate appetites are euils, that is deprauation of nature & the roote of ſinne by inclyninge vs therevnto, yet are they left by God in men for an excellent end, that by ſtriuing againſt them, men may gaine trophies, & rewardes in the kingdome of heauen.

And their obiections alſo are not vnanſwerable, when they would ſeeme to obiect, that by the eternall lawe of God men were bound to work, according to the perfection of the originall iuſtice that was in Adam in his firſt creation; And Catholiques do not deny but that concupiſcence, & theſe diſordinate

appetites

appetites are sinnes in the vnregenerate.

It is true indeed in some sort but this perfection (as I haue prooued before) doth principally consist in the subiection of the vnderstãding, and will of man to God, and not in the coertion of the appetites, & first motions of concupiscence.

And I graunt that the disordination of the appetites, are called & sayd to be sinnes in vnregenerate men as I haue sayd a litle before & as the councell of Trẽt sayeth becausse they came by sinne, are the cause of sinne, and no otherwyse.

What can be more agreeable to the power & wisedome of God, thẽ that (notwithstanding the malice of our ghostly enemy, & the disobedience of our first Parent, whereby he fell from his first perfection) yet that he should be restord to the principall part of his integrity

wickednes.

For they are not ignorant (I knowe) that euill extendes it ſelf further then ſinne doth: Which we are commaunded to auoyd, as contrary to the commaundement of God; And that albeit concupiſcēce, & the diſordinate appetites are euils, that is deprauation of nature & the roote of ſinne by inclyninge vs therevnto, yet are they left by God in men for an excellent end, that by ſtriuing againſt them, men may gaine trophies, & rewardes in the kingdome of heauen.

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And I graunt that the disordination of the appetites, are called & sayd to be sinnes in vnregenerate men as I haue sayd a litle before & as the councell of Trẽt sayeth because they came by sinne, are the cause of sinne, and no otherwyse.

What can be more agreeable to the power & wisedome of God, thẽ that (notwithstanding the malice of our ghostly enemy, & the disobedience of our first Parent, whereby he fell from his first perfection) yet that he should be restord to the principall part of his integrity

againe & that by the meanes of the death of our Sauiour his only sone? And what greater prouocatiō can there be for men to vertue, then firmely to beleeue that he is restord againe to such originall iustice, by which the way of vertue is made plaine & easy? And what can more derogate from the power & wisedome of God, then to make him various, & vncertaine in his māner of proceeding? Or what care should men haue to the prosecution of any vertue, when as (according to this wicked ground of theirs) it were vnpossible that mē should performe any one at all? From the nature of the Catholique, & Protestant doctrine, this truthe doth followe by necessary consequence.

THE

THE 3 SECTION

VVherein is expreſſed the Catholique doctrine cõcerning the diſtinction of Sinnes, and how by the Proteſtant opiniõs there is no difference betvvene an vniuſt, and a righteous man, both of them remayning ſinners in the ſight of god.

There hath beene no ſmall diſpute betwene the Stoiques & the reſt of the Philoſophers, whether all ſinnes were equall or no? The one affirming all ſinnes to be alike; The others acknowledging no equal-

equallity. This Stoicall opinió doe all Proteſtantes mainteyne; For, confeſſing all ſinnes to be mortall, & to deſerue eternall damnation, it muſt needes followe, that (the punishmentes of ſinne being equal in all) there muſt be equallity likewiſe in the ſinnes.

That we may truly knowe the ſtate of this queſtion, it wilbe neceſſary to vnderſtand what is meant by ſinne, & wherein it formally conſiſtes,

Whereas man in the beginning, was by God made righteous, & iuſt (vnto whome he gaue a lawe & Rule, whereby all his actions were to be guided & directed, which being by him violated, & broken, it may be well therefore ſaid That all ſinne is nothing elſe but a declining from this rule and ſquare.

Whereuppon ſome ſinnes are called

called originall, and some actual. Actual sinnes are defind to be committed by any thought word or deed contrary to the eternall lawe of God. But (least we should erre in this matter about sinnes) we must hold (as a firme Catholique maxime) that all actuall sinne is voluntary, and willfully committed; In so much, as so long as our Will remaines constant, & firme in the obedience of the commandementes of God, (albeit we be violently oppresst whith the tentations of the world, flesh, & the diuell) yet cānot we be truly termed Transgressors or sinners.

According to which truthe sinne is very well said to haue this Progression in vs, namely Suggestion, Delectation, & Consent.

Suggestion, is nothing else but wicked motions inciting to the breach of the commaundementes of

of God) ſuggeſted vnto vs, either by our ghoſtly enemie, or our naturall corruptiō, & concupiſcence, which (being not in our power to auoyd or to be without them) is not reckoned to be any ſinne at all amōgſt Catholiques.

Delectation is an approbation, or delight, that we take in thoſe wicked motions repreſented vnto vs, which (according to Catholique truthe) is ſometimes reckoned for a veinale, ſometimes for a mortall ſinne: For when this Delectation is but momentary checkt preſently by the will and vnderſtanding or not perfectly pereaued by the ſame though it continue for a long time then it is veniall, But when it continueth long without check or controlle or entertayned though but for a ſhort time with full deliberatiō, then it becometh mortal, yf the obiecte be mortal that is in any matter of

ter of great moment contrarie to the lawe.

Consent, is when the Will is ouercome, and rendreth it self slaue and subiect vnto sinfull motions, not opposing against them.

Out of the consideration of this Catholique doctrine which I haue deliuered, it may easily be discerned; that this differēce of veniall & mortall sinnes is founded in the difference of the obiect and will of man in the executing & effecting it all actuall sinnes being voluntary, insomuch as it may be truly said, that no man doth sinne at any time against his will. And when it is also a thing cleere and manifest, that some sinnes are so suddainly done by reason of some violent tentation, that Reason (the Schoolemistres of the Will) hath no time to informe it, whereby it might be resisted. Besides, albeit the Will of man doth

 resist

reſiſt wicked & ſinfull motions, yet is this oppoſition ſo weake, that the Will in ſome ſorte may be ſaid to yeald & be ouercome.

Sinnes that are committed (the will of man being thus affected) are truly ſaid to be veniall, bycauſe that in the one, for want of inſtruction, the nature of ſinne could not be perceaued, & in the other, by reaſon that ſuch offences were not committed with a perfect & full conſent of the Will (which is neceſſary to the conſtitution of euery ſinne) are not called complete & perfect ſinnes, but incomplete & vnperfect.

But when the Will is ouercome, & makes no reſiſtance that ſuch ſinnes ſhould be mortall, there is no queſtion betwene Catholiques & Proteſtantes, in caſe the obiecte be of great moment.

That both this diſtinction which

Catholiques

467

Catholiques make of ſinne into mortall and venial is to very great purpoſe, & moſt true, & that all ſinnes are voluntary, is apparant in it ſelf & needes no great proofe.

For What lawmaker hath there beene at any time which did not make diuers lawes for the punishment of offenders which were all founded in no other thing, then that they did acknowledge, that in ſinnes & offences there was great diuerſity, ſome of them being ſo enormious, that they deſerued death, & others, ſome light & pecuniary chaſtiſement.

And what man is there indued but with a reaſonable vnderſtãding & iudgement, that doth not perceaue that there is great difference betwene thoſe ſinnes which are done vppon the ſuddaine without deliberation, & without a full conſent & approbation of our will, &

thoſe that are executed of ſett & pretended deliberate malice.

Beſides, if all ſinnes were mortall & none veniall, when as it is not denied but that the moſt righteous, & gracious man with God, doth ſinne at the leaſt ſeuen times a day; yf all theſe were mortall & should deſerue damnation, how cold would it make all men in the proſecution of vertue, it being vnpoſſible but that he should ſinne & that deadly, ſo often, & daylie.

And that no man doth ſinne againſt his will, is manifeſt, and may be prooued by many conuincing reaſons.

For ſo long as we remayne children, and before ſuch time, as we come to the vſe of reaſon, whereby the will may be informed we remayne without ſinne And is it not holden for an vndoubted truthe, that thoſe, who in reſpect of ſome naturall

naturall impediment neuer come to haue the vſe of reaſon, as Ideots & fooles, whereby ſome are not capable of ſinne? And are not the offéces of mad men rather accounted punishable in thē, who should looke vnto them, then in themſelues.

And if children, mad men, & fooles for want of reaſon to inſtruct the Will cannot be truly ſaid ſinnes; It followeth by neceſſary conſequēce, that all ſinnes are voluntary, & that no man doth ſinne againſt his will.

In this queſtion aſwell as in all others, the Proteſtantes (by a cunning couueyāce, & crafty hādling of thinges) do goe about to hide the abſurdity & impiety of their doctrines. For albeit they confeſſe that all ſinnes are mortall, yet they would ſeeme to place a great difference in ſinne But from a true conſideration of their doctrines, it will eaſily be demonſtrated that allthoughe

allthoughe there be a true & realle difference, in the nature, and esseñce of mortalle sinnes amongst themselues, if wee metaphisicallye weigh their specification which they receaue frō theire different obiects or matters about which they are conuersant, yet certainely for as much as all mortell sinnes depriue vs of our saluation and bee sufficiēt cause of our damnation, of what kinde soeuer they bee which is the poynte wee treat of in this they are equalle, and that (which is more, according to their impious & Atheisticall groundes) the best actiōs of the most reformed men are mortall sinnes or worthy of damnation.

For what doth it auayle vs to our saluation make any true reall difference betwene sinnes, yf all of them be mortall, & punisht with eternall damnation, which is the

the vtmoſt & extreme of all puuish-mentes that man abhorreth And if we muſt be both depriued of the fruitiō of the ſight of God, & ſuffer alſo eternall punishmēt for the leaſt of the ſinnes we committ it doth not much import whether it be more or leſſe in intenſion.

For euer as the greateſt punish-mente inflicted vppon offenders in common wealthes is death, which albeit, it be executed ſometimes with more corpotall punishment then at other times) yet ſeinge the extremity thereof formally conſi-ſteth in the ſeperatiō of the ſoule frō the body when the ſentēce of death is once pronounced againſt them, they care not much how or in what ſorte it is to be executed ſoe in like ſorte when men doe vnderſtande that all their actions are mortalle ſinnes and worthy of damnation, & that the punishment due vnto them

is

is essentially equalle & onely different in some accidẽtalle poynte it is to smal purpose whether they haue or haue not any other difference in their owne natures these outward chastisements.

But farre more dangerous is the Caluinists doctrine about the nature of sinne it self, when as they indeuour to persuade men that the first motions of sinne, & our disordinate appetites (albeit they be presently resisted with neuer so much violence by the will of mã) are in their owne nature damnable sinnes, & worthy of eternall damnation.

Yf this pernicious doctrine of theirs should be true, what true & reall difference in respect of vertue or vice could there be betwene a iust & righteous mã, & an vniust, & a sinner, it being altogether vnpossible, ordinarily that the most perfect Christiã should be without

these

 473
theſe wicked motions & tentations whereby the elect and predeſtinate should be as obnoxious to hell & damnation as the reprobate & ſinners.

They goe about alſo with fine & nice diſtinctions to ſett colour of truthe vppon this wicked & blaſphemous opinion of theirs, by affirming that in the elect the guilt of the ſinne is taken away, or that the ſinne remaynes not in the perſon, but in the actions Are not men driuen to deſperate shiftes to manteyne ſuch impieties? For to ſinne, & to be guilty, & deſerue punishment are relatiues, ſo that the one cannot ſtand without the other. And were it not blaſphemie againſt the iuſtice of God, but to imagine that any man should ſinne, & remayne ſinfull, & that his perſon should be free from punishment.

Beſides if the firſt motions to

Ambition, Theft or other concupiſcences, be in their owne nature mortall ſinnes; and that in reſpect of a perſonall acceptation, men may be in the fauour of God notwithſtanding ſuch ſinnes, Why may not a man by all wicked and vngodly meanes, ſeeke after, and enioy honour riches & pleaſure, and yet be in the fauour of God, in the accomplishmēt of which we doe but ſinne mortally? And what true reaſon may be yielded why Almighty God ſhould take away the guilt & eternall punishmēt which doth followe thoſe firſt motions vnto ſinne, & remoue them from the perſon of ſome, all of thē being mortall ſinnes, & not take away alſo the guilt that ſhall followe ſinne accomplisht and perpetrated, which can be no more but damnable.

When as the ſeuere Catos would, haue our firſt euill motions to concupiſcence

475
cupiscence to be mortall sinnes, it followeth by a strong consequence, that the least delight which the Will of mã doth take in thẽ must needes be of the same nature, whereby the most righteous man should be continually subiect vnto mortall sinne, it being ordinarily vnpossible both in respect of the propinquity of the obiectes which by flesh and blood are obiected vnto the Will, or by the frequency of the tentations & assaultes that are made against it, but that men considering their weaknes, and frailty should take some delight or other in them.

It may be very well verified of the Protestants in this question that as liberallity doth perish by leberallity so by them, Iustice by Iustice is taken away for they extending the Iustice of God to so high a poincte that according to it all our actions are damnable sinnes, either all men

should be damned by this iuſtice, or elſe if ſinners by any perſonall acceptation should be exempt from ſinne, then should Iuſtice be quite ouerthrowne; according to which there is no acceptation of perſons.

Neither doth it ſerue their turne to take away the impiety of this poſition, by affirming that albeit the godly & regenerate (in reſpect of their naturall corruption) cannot choſe but ſinne and that mortally yet doe they deſire to hunger and thirſt after vertue. But I make no doubt they are not ignorant that all ſinne is contrary to nature, and that the Philoſophers by the light of reaſon only, did vnderſtand how ſweete and amiable vertue was, and how vgly and deformed vice and ſinne And that no man in the beginning but had rather be vertuous then vicious And Medea her ſelf that moſt wicked woman (in the height

height of her mischeef, cried out, That she sawe Good thinges and approoued of them albeit she followed her wicked and euill desires Then it were ynough if desire only were sufficient to make a man vertuous notwithstanding his sinne & wickednes, I make no questiō there is no man scarse to be found but that he might be reckoned for a Good and vertuous man amongst the disciples of Caluin.

There might be much more said against the impiety of the Protestāt doctrine in this question, but that which I haue said in this Chapter may be sufficient that the indifferēt Reader, may easily perceaue that by the Catholique doctrine it restes in the power, & will of man to auoyd sinne And that although his weaknes be such as he cannot preserue himself at any long time frō veniall and daylie sinnes, yet by dilligence he

he may abſteine from mortall ſinnes & crimes, (& that for a long time, But if men would but dilligently examine the Proteſtant groundes in this queſtion they might eaſily vnderſtand that it is vnpoſſible that any thing should be done by the moſt righteous man wherein he should not ſinne mortally, & from whome there would not proceed one true complete vertuous action.

THE

THE 4 SECTION

VVherein is deliuered the Catholique doctrine about Grace and free vvill, and the impious and absurd opinions of the Protestants in this question discouered.

Albeit, there is not (almost) any one Catholique doctrine, that is not calumniated & traduced by the Protestãt writers, yet they complaine (especially, that by the Catholique doctrine cõcerning Grace & free will both the benefites we receaue by the death of our Sauiour (from which doth proceed all the grace and fauour we haue with Almighty

Almighty God, are greatly obscured; and also that men are made insolent by arrogating and assuming vnto themselues freedome and choyce aswell in receauing those spirituall graces as in other ciuil actions.

For the cleering of which imputations, a true explication only of the Catholique doctrine wil be sufficient But least we should be mistaken in the state of the question It wilbe likewise necessary that it be expounded what is meant by Grace, and what by free-will, and wherein they formally are founded.

Seeing that both the naturall and supernaturall life of man subsistes, and is manteyned and preserued by the benefites and meanes which we vndeseruedly receaue from the grace and fauour of Almighty God, Grace is not vnaptly said by some schoole men to be both naturall, in

respecte

481
respecte of god his cõcourse which he freely and liberally bestoweth vpon vs towardes all our ordinary actions, & supernaturalle in regarde of that concourse which he giueth vs, for the effectinge of our supernaturall actions which guide vs to our beatitude from whom also we haue learnt that Grace is both preueniẽt, & subsequent, and sufficient and effectuall,

But leauing these nice distinctiõs vnto the Schooles It is necessary for euery one to knowe concerning naturall & supernaturall Grace, that by the benefites and meanes of the one we do liue a naturall life which if it should be substracted we should presently die and be anihillated, And that by the other (our supernaturall life I meane our eternall saluation is atteynd vnto by the supernaturall guiftes which we receaue frõ the Grace of God; which

Grace

Grace is founded & communicated vnto vs by the death and passion of our Sauiour Iesus Christ without the continuall help & assistance whereof, it were vnpossible for vs to be saued. For that by the same both all our sinnes are forgeuen vs & we enabled to keepe the comaundemẽres of God & to performe pious and vertuous actions.

The nature of Free will cannot be better vnderstood, then by the consideration of the diuersity of working that may be perceaued to be in thinges, which may very well be referd to one of these 4 heads for some thinges work violently, and some naturally, some of their owne accord & some freely, which freedome (being proper to God himself, Angells & men only) doth consist in that dominion & rule of their actions, that they may choose to doe & not to doe, or suspend them at

their

 463

their pleasure.

Albeit, that the Catholiques doe firmely hold, that this freedome, & dominion which men haue in their actions, was not taken away by the fall of Adam from mankinde, yet they willingly confesse, that as all the other faculties & powers of the minde sufferd dettriment, & were not a litle peruerted and corrupted: So the Will of man lost the chief vigour, power, & strength, whereby it was able to suppresse and keepe in order the disordered appetites, proceeding from the sensual parte of our soule, & remayned feeble & weake, that it could not long time whout the grace of God resist the vehement tentations of the same And that the ability is much weakned which the will had to connert it self to God, yet notwithstãdinge they all say that man hath his freedome of choyce & election & this

may

may be proued by many effectuall reasons.

The first may be taken from the example of Adam himself (whom our Aduersaries graunt had free will in the beginning, whereby he might haue preserued himself in the grace and fauour of God & not to haue falne) And if it shalbe admitted that Adam had free will, & wrought actually with the grace of God; That his posterity should be paciētes only in the receauing of them, & that they had not free will in spirituall thinges also; Adam and his posterity should be brought to their finall endes by God, by diuers & various meanes (which were impiety to imagine considering his perfect manner of proceeding & working.

An other argument may be taken from the variety of the actions of the most pious & vertuous men for

if

if such had not free will, and electiō to embrace, or refuse the guiftes & graces of God, there would be no variety in their actions for once hauing receaued the grace of God, which in it self is most constant, & most certeine in his operatiō) there would be no mutability, nor change in the actions of men, and men could not sinne (which proceedes only frō the imbecillity and weaknes of the will of man which sometimes doth cooperate with grace, & sometimes reiect it.

And when as the kingdome of heauen (which is atteyned vnto by the meanes of these supernaturall guiftes & graces of God) is propoūded vnto vs by the way of a Crowne and Garland It is necessary that we should haue freedome of will & election in chooſing or refusing the same for in that manner there is nothing accomplisht but by

strife

ſtrife and contention which is voluntárily taken and may, be refuſed.

Beſides, an efficacious Argument may be drawne from the affirmatiõ of our Aduerſaries themſelues for, affirming that men haue freedome and choyce in ciuil actions (which proceed from the naturall power and faculties of the will of man It doth followe that God working with all thinges according to their ſeuerall natures & conditions, they muſt haue the ſame freedome in ſupernaturall as they haue in ciuil actions.

Concerning this aſperſion which the defenders of hereſy would caſt vppon the Catholique doctrine in this queſtion It is true indeed if men were perſwaded, that by their owne naturall ſtrength and power they could keepe the commaundemẽtes of God; and that they had dominiõ, and free will of their actions in

ſpirituall

487
ſpirituall matters by the ſame meanes This were preſumption and pride (as they ſay) and a derogatiõ to the merits and paſſion of our Sauiour, and contrary to that free remiſſiõ which we haue of our ſinnes by the grace and fauour of God.

But when as it is moſt willingly aſſented vnto by all Catholiques, that we are not able to performe the leaſt pious, and religious action that may be imagined, without the preuention of the grace of God, and cõtinuall helpe and aid of the ſame; And that this grace is founded only in the death, paſſion, and merits, of our Sauiour: And alſo it is confeſſed by all Catholiques, that although God in geuing ſupernaturall graces, doth not take away any naturall faculties that he had geuen vnto man before) yet do they willingly grant, that the freedome and liberty which man hath, is not ſufficient

to

to conuert him vnto God, without the assistance, & aid of grace whereby by a sweete and conuenient meanes he is drawne by God to assent vnto his diuine motions.

From a serious consideration of this Catholique doctrine (which I haue declared) the boldnes of Heretiques is manifest and apparent, who (when as there cannot be imagined any thing wherein the grace of God and the death & passion of our Sauiour is more extolled, then by the Catholique opinion in this matter) yet (either by malice, or ignorance peruerted) dare presume to affirme that it is iniurious and dishonorable to them both.

We may truly accuse Caluin & his doctrine as impious, & blasphemous against the grace of God, merites, and death of our Sauiour (although he cunningly seeme to haue framed the whole fabricke of his

his hereſie in the exaltation of them both: For when it is confeſſed of all, that our Sauiour tooke our humane nature vppon him, and ſuffered, and died for vs to no other end, but to deliuer vs frō the miſery and ſlauery of Sinne, and to reſtore mankind vnto his former ſtate and dignity, and to merit graces and fauours and ſupernaturall guiftes for vs.

What can be ſpoken of the graces and guiftes of God more abiectly? Or how can the death, and paſſion of our Sauiour be more vnder valued, then by thoſe who plainly maynteyne and teach, that all the vertues exerciſed by our Sauiour Chriſt for the ſpace of thirty three yeares: That all his paines, and all his ſufferinges should not be able to begg & intreat at his fathers handes ſo much grace and fauour for vs, as that our Sinnes should not be taken

away, & raſed out; or that we might be able to exerciſe, and performe any true reall, and vertuous action.

THE 5 SECTION

VVherein is explicated the Catholique doctrine cõcerning Juſtification; and the errours & impieties of the Proteſtãts are plainly diſcouered in this great queſtion.

I knowe not vnto whome I ſhould more fitly compare the Proteſtants about Iuſtification, thẽ vnto certeine men troubled with a malancholy diſeaſe of the minde, who perſwade themſelues that they are

are kinges or ſome great Grandies and ſometimes that they re riche merchantes: And ſpeake of nothing but of their trade and merchandize they being indeed nothing but poore miſerable and diſeaſed people.

The ſame may very well be verified of the Euangelikes of our time, who being deepely infected with the frenzie of hereſie, do not only perſwade themſelues but others alſo (which is lamentable) that the true Chriſtian doctrine concerning this matter, was obſcuredbefore by the Catholique Schoolemen; And the free remiſſion of our ſinnes, & regeneration by the grace & merits of Chriſt were darkned or quite taken away. Yet if they were well cured of this diſeaſe, they might apparantly perceaue, that both the power, and wiſedome of God, and alſo the grace, merits & paſſion of

our

our ſauiour cannot be by any meanes more truly extolled, and explicated, then by the Catholique doctrine concerning Iuſtification Neither can men be more prouoked & incited to the exerciſe of all vertue and piety then by the true vnderſtanding of the ſtate of this queſtiō. Moreouer what ſoeuer faire flourish they ſeeme to make to the contrary, there can be nothing more iniurious to the power & wiſedome of God, nor any thing more iniurious to his grace & the paſſion of our ſauiour thē by the eſtabliſhmēt of ſuch a Iuſtification, whereby the very rootes & ſinewes of vertue are quite cutt aſunder, & men made lame and impotent, and altogether vnable to execute & performe any one pious or vertuous action at all.

What is truly meant by Iuſtification may be truly vnderſtood by the very Etimologie of the word.

For

For to iustify doth properly signify nothing els but to make iust: So as those who are to be iustified are falne from some perfection and rectitude vnto the which they should be restord againe.

It hath beene sufficiently expreſt what that Iustice and rectitude was, which man in the beginning was created with. And it is proper in this question to declare by what meanes, and in what measure men are restord vnto their former iustice and integrity againe, which if we shall but diligently consider there is not one passage wherein the wisedome, power & goodnes of God doth not euidently appeare, & his grace fauour and loue towards mankinde aboundantly expreſſed.

For what testimony can there be more of the fauour & loue of God towards mankinde, then when as by the willfull disobedience and

transgression

transgreſſion of the commaundementes of God; our firſt parent Adã, both himſelf, and his poſterity had incurred his high diſpleaſure: yet notwithſtanding out of his meere grace fauour and pitty he was pleaſed to redeeme mankinde out of this miſerable thraldome and captiuity, and that by no other meanes then by the obedience death and paſſion of our Sauiour Chriſt.

And how can the wiſedome, power and goodnes of God be made more remarkeable then in the manner of the effecting of this glorious work of our Iuſtification in making vs iuſt and righteous in the ſame manner as we became ſinfull & vniuſt ſendinge vnto the world a ſecond Adam, who by his humility, obedience, death and paſſion, was made a propitiatory ſacrifice for the ſinnes of all the world, whereby the anger & wrath of Almighty God towards

towards all mankind was appeased & his iustice satisfied.

And when as all our disobediēce, & breach of the commaundemētes of God, proceed from no other fountaine then from the fall and sinne of our first parent. our second spirituall parent (our Sauiour Christ I meane) hath not only obteyned free pardon for all the sinnes of euery man in particular, but also merited at his fathers handes such guiftes and graces for vs; by the infusion of which into our soules we are truly iustified, and that in the sight of God himself: which spirituall and supernaturall guiftes and graces we participate of by the meanes of the sacramēt of Baptisme instituted by God as a cannale and instrument whereby they are conueyed vnto vs: And that our soules might be made capable of such heauenly graces we are prepared

vnto

vnto the receauing of them by certeine preparations geuen vnto vs by God himself also.

But of a true consideration of these thinges it will euidently appeare, that the first and primary cause of our Iustification, is the free mercy & loue of God towards mankinde; & that the secõdary cause is the death & passion of our Sauiour: and that both originall and actuall sinnes are pardoned by it, and the supernaturall graces of God infused into the Soule of euery faithfull Christian whereby he is iustified. All which are ordinarily cõueyed vnto vs by the meanes of the sacramẽt of Baptisme, whereunto also is required in all such as haue vse of reason (as preparatiues) a certeine sorrowe and hatred of sinne, and faith in a certeine inchoated mãner; the one of them being drawne from the consideration of the miserable and

and wretched estate we were in, & the other from the hope which we haue in the mercy and fauour of the loue of God, both of them being made knowne vnto vs by the sacred word of God. 497

Besides, the Schoolemen haue very well said that our Iustification is two fould.

The first, when of vniust men we are made iust. The second, when by our coopetation with the grace of God, & exercise of religious actions we are made more iust.

That Iustificatiō should formally consist in the forgeuenes of sinnes, and the infusion of supernaturall guiftes, and graces into our soules, whereby we are restord vnto our former Iustice, especially in such a degree as we fullfill the commandementes of God, may be prooued by many pregnant proofes.

The first is taken from the ommipotency, wisedome, power, and goodnes of Almighty God, who is able very well, & knoweth how (notwithstanding any opposition to the contrary to restore vs to our former integrity, and that he will doe it needes no other proofe then his great loue & fauour towards mankinde.

And no sma'l argument may be taken from the efficacy of those meanes which he imployed about our Iustification, which was performed by no other thing, but by the death, and shedding of the precious blood of our Saviour; The least dropp whereof (considering the dignity of the person from whom it proceedes) were sufficiēt to begg and intreate at his fathers handes for vs all those thinges a farre greater matter then to restore vs to that from which we were falne

falne before. 499

Beſides that argument which I alleadged before towardes the later end of the ſecond ſection of this ſecond parte will be effectualle, for if wee shoulde not be reſtored to intrinſecall habituall iuſtice, loſt by the fall of Adam but be onely iuſtified by an extrinſecal domination, or imputation of our Sauiours iuſtice, wee should receaue more loſſe by Adam his diſobediēce in matters of our Iuſtificatiō thē wee receaued good by the death of our Sauiour which is a thinge both abſurde and impious.

Such an high eſteeme haue the Proteſtants concerning their doctrine of Iuſtificatiō, that they make it the very foundation of Proteſtancie, inſomuch as the moſt learned amongſt them doe hold that the Lutherans deuided amongſt themſelues into many ſectes, and the

the Anabaptists and the Caluinists are not said to differ in fundamētall poinctes, bycause they hold the same manner of Iustification with them.

It were an ouer-tedious thing to recount the seuerall and various opinions amongst them about this doctrine But in fine it is agreed vpon amongst thē all that it formally consistes in not imputing of the sinnes of the faithfull vnto them; & in the imputatiō of the righteousnes of our Sauiour Christ, and that it is conueyed vnto them by the only meanes & instrument of faith And they doe so please thēselues in this conceit of theirs in this matter, that they verily perswade thēselues that whosoeuer doe not agree with thē in this poincte doe erre and are deceaued in the principall poincte of Christian doctrine.

Haue they not need of a strong purgation

purgatiō from the frenzie of hereſy when it wilbe inuincibly proued concerning the eſſentiall poinctes of their doctrine in this queſtion, that nothing can be ſpoken to be more iniurious and petnicious to the wiſedome and power of God, nor nothing more extenuate his glorious death and paſſion yet that they ſhould ſo applaud themſelues in ſo abſurd an hereſie for what can be more contrary vnto the wiſedome, power, and iuſtice of God, that he ſhould not be able to take & raſe out the ſinnes of the faithfull and make them appeare cleane & amiable in the ſight of God, but that only he ſhould hide, couer, and not impute them which according to Proteſtants doctrine (ſinne remayning, and not being taken away, but only couered & not imputed) doth neceſſarily followe.

It hath no ſmall appearance of truthe;

truthe; and doth ſeeme exceeding glorious, and an high decree of the fauour of God towards vs, that he in iuſtifynig vs, should impute the very iuſtice ſanctity and holines of his ſonne vnto vs. But vnder this faire shewe doth all the venome of their doctrine lie hidd for by a faigned and an imaginary iuſtice conſiſting in that imputation which they shall neuer be able to proue, they robbe and ſpoyle vs of all the inherent iuſtice, reall ſanctity, and righteouſnes which we should receaue of Almighty God.

But that this may appeare more plaine out of the true conſideration of their manner of luſtification & from other principall poinctes of their hereticall opinions, It will followe by neceſſary conſequence, that all indeuour which mē should haue to vertue, piety, and goodnes, is quite taken away by this wickede

doctrine

doctrine of theirs for if our iustice & integrity doth consist in nothing else but in the not imputing of our sinnes vnto vs & in the imputation of the righteousnes that is inherent in another subiect And that by this all right which we haue to the kingdome of heauen is acquired, & all our glorification atteyned What hinderance can sinnes and crimes be vnto men when as they shall not be imputed? And what regard shall men haue of pious actions when all sanctity & holines of our Sauiour Christ shalbe imputed vnto euery Euangelicall brother as if he himself had done it?

And if originall sinne be not take away and inherent iustice restored to vs againe, the faculties of our soule wilbe so corrupted that it is vnpossible we should doe any one righteous actiō in the sight of God. And what a vainty were it for a mā

to indeuour himself to doe any vertuous action which were vnpossible for him to performe?

To the same purpose is that doctrine of theirs affirming that it is not possible to keepe any one of the commaundements of God For who but a mad man doth euer goe about vnpossible thinges.

And such a difference is constituted by them betweene the lawe and the ghospell, by affirming that the lawe was fullfilled vppon condition of keeping the commaundementes of God, and that the Gospell is founded only in the taking hold by faith of the Euangelicall promises and if there be nothing to be required but to beleeue, what place is there then left for vertue and piety.

Neither doth it cõfirme this doctrine of theirs whẽ as they affirme that the disobedience which was in

in our first parent was so imputed vnto vs, that it is the very fountaine, cause, and beginning of all our misery, sinne, and wickednes, And by the same reason the imputation of the obedience of our Sauiour may be very well said to be imputed vnto vs for obedience & righteousnes.

I would to God they would but dilligently consider the Catholique doctrine in this poincte, they might easily perceaue, that although for very good reason it is denied by Catholiques, that the obedience, sanctity & righteousnes of our Sauiour, is imputed vnto euery faithfull man as though they should haue beene performed by himself, which is but a fancy of theirs, yet with all humility they willingly asset vnto, that the forgeuenes of our sinnes, the infusion of all supernaturall graces, all our iustice, all our sanctity, and holines

holines may be imputed to proceed from no other fountaine but from the death & passion of our Sauiour Christ, without the which or some other conuenient meanes which God should haue appointed It had beene altogether vnpossible that mã should haue beene saued, or beene able to performe any true, vertuous, and pious action According to which sẽse only, it may be truly said that we are iustified by the imputation of the righteousnes of Christ vnto vs.

Moreouer wãt of originall Iustice which we incurred by the disobedience of Adam, is not so imputed vnto vs for sinne, but that also for the want thereof there is a particular auersion in all the vnregenerate, whereby they are made culpable of sinne by an inherent vnrighteousnes remayning in their soules.

It

507

It hath not beene no ſmall indeuour in the Reformers to refine the rugged and vneuen opinions that in the infancy of their Religion did flowe from this ſolafidean Iuſtification of theirs, as that men indued with faith were ſo rich that they could not looſe the kingdome of heauen, but for want of beleeuing And that good workes were not only neceſſary to ſaluation, but rather hurtfull: Many ſuch impious and blaſphemous opinions haue they forgd in this newe shopp of hereſy.

For they would make men beleeue that albeit our Iuſtification is atteyned vnto by the inſtrumẽt and meanes of faith only, yet it is not that faith which is alone, but that faith which is accompanied with good workes And that albeit good workes are not cauſes of our Iuſtification, yet are they the frutes thereof

hereof And that it is vnpossible but they who haue true faith should haue workes also, and that true faith & holines of life are neuer separated in the faithfull.

But hauing almost in euery one of these difference of religiō which I haue explicated before demōstrated that according to their wicked groundes, it is altogether vnpossible to perfo:me any one pious good worke at all That they haue foy sted in an imaginary shewe of good workes in their Iustificaiion least their Religion should by all Princes and commen wealthes be condemned as an enemy to all vertue and piety.

And it is but a trick & cunning deuice when as they affirme that albeit men be not iustified before God by any inherent righteousnes, yet there is a certeine vnperfect kinde of sanctity geuen to all iust and

and faithfull Christian for if it be their meaning that when men are iustified their sinnes are not only forgeuen, but are sanctified also with an inherent righteousnes; and that this sanctification is reall & substantiall. Then there is an end of all controuersy in this question for seeing we were made according to the image and similitude of God: to be truly iust is nothing else but to be holy, and then should we not be iust by the imputatiō of the actuall iustice of our Sauiour: but by an inherent iustice and sanctity infused into our soules.

But if their sāctity be so vnperfect as that it cannot stand with the iustice of God; and that notwithstāding any such holines our best actions are damnable in the sight of the iustice of God & contaminated & defiled with sinne, then is this but a faigned & an imaginary sanctity of

theirs

theirs for whatsoeuer hath reallity & truthe in it, is, & hath his being & proceedes from the first truthe God himself. And whatsoeuer is not in his sight, hath no reallity or truthe in it, bycause there is no such thing in the nature of thinges.

A poore and weake distinction is it of them that goe about to perswade that although men cannot obserue any one commaundement of God according to the perfection required therein, yet the substance of the lawe may be kept & performed, and that men do not sinne in the duty but in the manner of the performing of it.

For if in euery commaundement of God such a perfect manner of keeping of his lawe be required at our handes as was in Adam before his fall (which perfection is restored to none of his progeny, It is vnpossible that we should performe any

any duty or keepe any of the commaundemẽtes of God as is required for our ſaluatiõ this perfectiõ being a parte of the precept & commandement to which we are obliged vnder a mortal ſinne worthy of damnation.

And what can be imagined more ridiculous and abſurd then to perſwade our ſelues that we are bound to performe the lawe of God, & yet not ſubiect to the punishment that is due vnto the trãſgreſſors thereof, which is all one as if men were perſwaded that they were tied to the keeping of ſome temporall lawe, as not to be traytors, not to committ adultery, not to ſteale, yet if they did offend in any one of them, notwithſtanding by reaſõ of ſõme priuileges & fauours certeine of them should be exempt from all paine & punishment due vnto ſuch offẽces.

THE

THE 6 SECTION

VVherein is demonſtrated that if the Proteſtãts will hold the groũdes of their Religion, they muſt mãteyne the impious doctrine of Caluin cõcerning the abſolute decree of God about the executiõ of the reprobatiõ of the damned without conſideratiõ of their wicked demerits: and that alſo there is no Church in the world that doth more tyrannically commaund the conſciences of men in matters concerning doctrines of faith then the Caluinian Conſiſtory, albeit they perſwade themſelues to be the moſt free men of the world.

There is no man conuerſant among

among Protestants that is ignorant, that when they shalbe pressed with the impieties & absurdities of Caluinian doctrine (as that it should, be altogether impossible for the Reprobate by any indeuour to auoyd the fatall doome of their damnation; or that the Elect by any negligence of theirs should be in doubt of their saluation. And that the most purest workes of the most perfect Christian are mortall sinnes (considered according to the iustice of God, for such only make vs worthy of damnatiō) That they roundly answere, they care not what Luther, and what Beza say, for they beleeue no such thinges.

But Caluin the most cunning, & crafty Arch heretique of our dayes knewe very well what he wrote when he laid downe as a sure foundation to be beleeued of Protestant doctrine, That it must firmely be insisted

insisted on of all Euangelicall brethren, as the summe of the dispute which is betwene Catholiques and Protestants That the best workes proceeding from the iustest man that euer was (considering according to the rigour of the iustice of God, are worthy of damnatiõ, And that if there were any such workes (which is altogether impossible, yet they should be so defiled with the corruption that is in man, that they should loose their grace and esteeme.

In which wicked position of his (albeit so absurd and so abhorring from the light of reason, he was enforced to mainteyne that he might vphold the Protestant doctrine about Iustification.

A serious consideration about this opinion of theirs concerning Iustification, wherein it should formally consist, would be sufficient

to

575
to make an euident demonſtration of that which I goe about to prooue for nothing hath induced them to hold that it doth formally conſiſt in nothing els but in the forgeuenes of ſinnes, and the imputation of the righteouſnes of Chriſt, and not in the infuſion of any inherent righteouſnes which should be in vs: For they are perſwaded that for want of originall iuſtice which is not reſtored to vs againe the faculties of our ſoule are ſo corrupted & weakned, that it is impoſſible, that man should doe any good and perfect work at all; whereby it neceſſarily followes that all our actions muſt needes be ſinfull, as not being able to reach vnto that perfection which is required at our handes of God.

And when as the Predeſtination of God, from which doe proceede all vertue whereby men are inabled to doe any good & perfecte worke

is especially conuersant about the prouision of meanes, whereby men by God might be iustified & brought to their former estate againe If all our actions be worthy of damnation in the eie of the iustice of God, and that we be iustified according to that doctrine of theirs which I haue declared before It followes, by euident consequence, that good workes and obedience to the commaundemēts of God (there being none such in the nature of thinges) can haue no place eyther in the prescience of God in our Predestination or in the meanes by which it is atteyned vnto, nor our sinnes and wicked actions should be of no consideration with God in our reprobation, eyther way.

For if without good workes men could not be saued, then all men should be damned, bycause it is vnpossible according to their grounddes

des to doe any. And if mortall sinnes should make vs subiect to damnation for the same reason also there were no hope left for eternall life; and that if men sinning mortally in euery action, yet neuertheles may be saued, then are our euill actions no impediment whereby mē might be hindered in the atteyning of the same.

Is it not a lamentable thing that in so great a matter as that which doth concerne vs so deepely as the saluation of our soules men (if they would reason according to true sense, & the groundes of that which they hold, and mainteyne the foundation wherein Protestantisme is especially founded) should be compelled whith their grand-maister to manteyne such impieties, such absurdities, and such paradoxes so contrary to all true iudgment and reason.

But

But if there be any that will pick and chooſe their Religiō out of the ſeuerall doctrines of men, and be tied to no groundes and foundatiōs of any doctrine at all: they might vnderſtand that they who are ſkillfull in the Greeke tongue ſay that Hereſie is nothing els but an obſtinate manteyning of ſome opiniōs which they haue choſen of themſelues. And for ſuch as hold Caluinian principles, and ſeeke to manteyne thinges contrary vnto it, by their inconſtancy they bewray the inſufficiency of their erroneous doctrine for Truthe is one, and the ſame, mainteyning alwaies her groundes and principles.

I knowe that there is no ſect in the world that thinke themſelues more free then the Proteſtants, and that they are not ſubiect to the decrees and conſtitutions of men, but left in the greateſt Chriſtian libertie

579
libertie that may be whereby they glorify not a litle. But if we would both looke into the Lutherans visitations wherein the Caluinists haue beene so often persecuted, & marke the proceedings of the Consistories of Caluin, we shall finde that men shalbe bound to sweare, and conforme themselues vnto their doctrines, or els be enforced by bănishment to forsake their Countrey by a seuere sentence, which alwaies accompanieth their tyrannicall excomunication.

But herein the first founders of their sect did imitate the pernicious example of the authors of ciuile Rebellion, who induce men especially to rebell and rise against their lawfull Magistrates vppon hope of liberty and freedome, vnder which plausible pretext they cunningly wrought themselues to an vniust & vnlawfull Rule and dominion of

thoſe to whome they had made ſuch faire promiſes, knowing it is a thing altogether vnpoſſible (conſidering the corruption of the nature of men) but that men should liue vnder ſome gouernement or other.

The ſame courſe did Luther, Caluin, & the Arch-heretiques at all times take in drawing men from the obedience of the Catholique Church, by traducing the doctrine and manners of thoſe that had the authority therein, and by perſwading men how their conſciences were tyrannized vppon by humane decrees and conſtitutions from the which they promiſe to exempt and free them, making a foundation of the Chriſtian liberty vnto which they call them, not to be tied to the obeying of any poſitiue lawes of any Church nor to beleeue any thing but that which the ſpirit of God alone by the word did inſtruct them

them in By which meanes likewise they assume vnto themselues rule & gouernement in their Churches, knowing very well that no Church cã subsist and be wherein men shall beleeue & doe what they list without a director no more then an Army without a Chief, a kingdome without a king, a family without a head to direct and gouerne it.

THE 7 SECTION

VVherein the calumny of our Aduersaries is taken avvay vvho charge Catholiques vvith Idolatrie.

It is not one of the least stratagems that Sathã by his chiefest instrumentsdoth vse (the teachers of heresy meane, when las they would perswade

perſwade their credulous followers that the Catholiques doctrine doth teach and mainteyne plaine & open Idolatry which in their cõceit doth principally conſiſt in worshipping of Images praying to Saincts and worshipping of our lady which calumny of theirs may be confuted by many Arguments.

The firſt is taken from the true explication of the commaundemẽt of God himſelf wherein it may be demonſtrated that Idolatrie is principally founded in that men doe worshipp and ſerue as God ſome fãcy of ther owne or ſome creature which is confirmed by the words Thou shalt haue no other Gods but me. And that there is nothing meant by that part of the commaundemẽt thoushalt not make to thy ſelf any grauen Idoll, but that men should not repreſent the forme of any of their falſe Gods by any picture or

Image

Image which doth followe in theſe words; thou shalt not fall downe and worship them It being altogether vnpoſſible to make any true Image of God himſelf being the moſt pure & ſubtle ſpirit without any ſenſible ſubſtance & being to be perceaued by vs. And the Proteſtãts themſelues doe not deny but men may make the peurtraiture & image of any thing that hath a true outward forme & being.

And moſt impudent of all is that ſlaunder when as they paralell vs in the ſame degree of Idolatrie with the Ethnikes for worshipping and making the Images & pictures of our B. lady and other Sainctes. For the Idolatrous Heathens did both frame vnto themſelues Idolls and fancies whome they worshipped as Gods, ſuch were Pallas Minerua Venus (meere Chimeras of their owne inuention, or els they gaue

diuine worshipp vnto mortall men as Saturne Iupiter, Mars & the reſt whoſe pictures vnder diuers formes they worshipped. But farre otherwiſe is the practiſe of the Catholique Church who hold inuiolably that there is but one God to be adored & ſerued, and that to geue to any Sainct or creature either in heauen or on earth that ſeruice & honour which is due vnto God alone, is wicked Idolatry wherein men are taught, that neither our B. lady her ſelf nor Angells or Saincts are to be praid vnto as Gods, nor can help vs by any diuine power that is in them, but only by their interceſſion and mediation.

That we may make the picture of our Sauiour, of our B. lady & other Saincts our Aduerſaries doe not deny: That we may worshipp praiſe and honour our Sauiour or any Sainct of his repreſented vnto

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vs by any pourtraiture or image as well when by reading of the word of God as the life of Saincts we are put in minde of thē is demonstrated by this euidēt demonstration. That the sight of the true Image or outward figure of any thing, doth represent the same obiects vnto our common sence by the vertue of our Seeing facultie, as are those thinges represented vnto it by the benefitt of the sence of hearing.

That our B. lady & other Saincts also may be honoured & praised, may be prooued by the nature of all those thinges themselues for seeing that Vertue is of that venerable respect that it is to be worshiped of all & because it is worthy of all praise, and therefore is praised, honoured, & highly esteemed of all how cā we but worshipp, honour, and praise the vnimitable vertues of our lady & other Saincts? how can we but honour

honour and make an highe prize & estimate of the seruāts of God, who for his seruice and honour were cōtent to suffer death and so many torments? how can we but worshipp them that are so sublimed aboue their humane nature as to be made liuely members of the mysticall body of our Sauiour Christ God and man.

And that it is no derogation to the mediatiō of our Sauiour Christ that we should pray vnto Sainctes, is proued by the example of the Apostles themselues who desired the Churches and faithfull brethrē to be a meanes by their prayers that God would assist them.

But if it shalbe obiected by any that they were liuing Sainctes and not dead whome the Apostles desired to be helped by, dare any affirme of our B. lady and the Sainctes in heauen that they are dead, whose

soules

ſoules (the better parte of man) enioy the fruitiō of Almighty God, and are more firmely vnited to our Sauiour Chriſt in heauen then whē they were here vppon earth.

Or can it be any other then a kinde of blaſphemy to thinke that they either regard not our praiers, or cannot knowe what we aske & demaund at their hands, or are ignorant of that which we do when as they very well vnderſtand and ſee the ſame either being repreſented vnto them in the vnſpeakeable brightnes that they ſee in beholding the diuine light of Almighty God, or els is communicated vnto them by our Sauiour Chriſt himſelf vnto whome they are ſo neerely vnited and of which thinges they alſo may be informed by the miniſtration of Angells who are Gods miniſters vſed betweene himſelf and vs.

And to conclude ſhall we attribu-

bute more knowledge to Deuills & Spirits then vnto Saincts and Angells, who by our Aduersaries confession doe both knowe what we say and doe.

THE CONCLVSION

NOe man indifferently conuerſant in hiſtorie can bee ignorant how that the greateſt Princes and commaunders haue principally conſidered the Actions of their Agents not accordinge vnto the ſucceſſe of thoſe affaires which they handled but according to the true grounde reaſons and Iudgements that they were performed with, inſoemuch that there are

are Pregnant Examples of great Capitaines that haue punished their one Children and that with death for Victoryes obtayned contrary to the true diſcipline of VVarr. And in our ordinary and common affaires, there is not a Prudent man that thinkes not his diſcretiō highly iniured yf hee ſhall take any thinge in hand contrary to the grounde of Prudence and wiſedome. It is onely Religion that men (in all other thinges they vndertake moſt prudent and wary) reſolues of without Examination of the reaſons and Foundations whereupon yt may bee founded: otherwiſe yt had beene impoſſible, that a Luther, a Caluin, or any other inuentours

tours of a newe Religiō, ſhould ſoe eaſilye haue taken very many in their nette of hereſie, and haue made men forſake, that ancient Catholick Religion & Church foūded by our Sauiour and his Apoſtles, diſperſt through out the whole world, and hath continued, by a continuall ſucceſſion from the firſt Foundation thereof, vnto this tyme whole and entire. Notwithſtandinge the rage, malice, and fury, of all them which haue oppoſed them ſelues againſtyt; Eſpecially when as if they will reasō, accordinge to the Principles and Foundatiō of their opinion and doctrine: They ſhalbee enforced to mantaine and defend, theſe impious, and abſurd

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opinions. As that the Church hath beene and may bee inuiſible and that yt may erre. That there is no viſible Eccleſiaſticall gouernement vnto the which wee ſhould ſubiect our ſelues vnto. And that concernynge doctrine all their impietyes muſt bee vndoubtedly defended. As that Iuſtification doth conſiſt in nothinge but the forgiuenes of ſinnes and the imputation of the righteouſnes of Chriſt; And that wee are not reſtored to Originall Iuſtice againe whereby wee may bee enabled to keepe the Commandemēts of God. And that all ſinnes are mortall. And that men haue noe libertie or Freedome of will to refuſe the graces

graces of God. All which Positions of theirs is founded vpon this damnable doctrine of Caluin, who in his third booke of Institutions and Fourteenth Chapter doth plainly mantaine. That these two poynts must firmely bee insisted vpon, as the summe of dispute betweene Protestants & Catholickes. First that there is no worke howe holy soeuer the man was that did yt the which yf yt were examined with the rigour of the iustice of God were not worthy of damnation. Secondly that yf by chance, there were any such worke to bee found (The which is vnpossible to find in any man) For all that beinge defiled and made filthy with

with the Personall sinne remayninge in that man, yt should looſe the grace and esteeme. And that both of them muſt bee firmely beleiued followeth by ineuitable consequence. For the visibilitye of the Church beinge founded by our Sauiour Christ himselfe in constituting of the Apostles and their Succeſſours for euer to gouerne and preserue yt in vnitye frō whence wee may drawe this neceſſarye consequence. That when as yt is more cleare then the light yt selfe) that the firſt Founders of their Religion, did exempt them selues from all obedience and Subiection, of all the knowne visible Churches, in the world whereby

reby they ouethrowe the grou̅d and Foundations of all visible Churches, For there can bee no Church without gouernement, neither can gouernemēt subsist without obedience. And yf their two doctrines which Caluin hath deliuered bee false (as indeed they are) then are our workes perfect in the sight of God. Then should wee haue inherent iustice, Then the Execution at least of our Predestination should depend vpon our obedience vnto God, Then would there bee difference of sinnes, and consequently men should haue free election and Choise in matters concernynge there saluation, all which are contrary to the foundation of Pro-

Prodestinisme : Neither can that moue vs att all, That there is not any that more highly extolls the visibility of the Church, then Caluinian Ministers, Nor in whose Church there is greater shewe and appearance of vertue and pietye. But how can this bee truely affirmed when as I haue herein, formerly mentioned, Their Grandm masterst and all here disciples freed them selues frō the obediēce of all the visible Churches in the world. For Gouernement being an essentiall parte of the Church, how can there bee any Church where there is noe Gouernement, or any Gouernement where there is noe obedience, and

and truth is one and the same For if Obedience to the Gouernement of the Church bee nowe neceſſary, yt was then alſoe neceſſarye And if our beſt actions bee worthy of damnation in the ſight of God, then cannot there bee any true reall, or vertuous action in vs at all. All true, reall, and ſubſtanciall good thinges, hauinge noe other Fountaine, and proceedinge then from the very diuine eſſence of God himſelfe, and ſoe there ſhould bee in matters cõcernynge our ſaluation noe conſideration att all of our vertues and pietye in the ſight of God: nor could our ſinnes and badd demeanours bee of any conſideration

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fidells, whereby they are vnable to concurr to the gouernemẽt, & preseruatiõ of the vnitye of our Christian Faith. Nor can there bee found any other Apostolicall Church att all that wee can communitate with, then that, and those which adhere vnto yt. wherein the true doctrine of iustification, originall sinne, difference of sinnes, free-will, and Grace is truely taught in that manner which hath beene heretofore deliuered. But yf there bee any soe setled in his one resolutions that notwithstandinge all authoritye and light of reason whatsoeuer, hee shall frame vnto himselfe a Church, and doctrine according to his one imagination